

ॐ नमो भगवते वासुदेवाय

RIG VEDA

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RIG VEDA

(Volume IX)

ऋग्वेद

नवमो भागः

RIG VEDA

Volume IX

[Book VIII, Hymns 40–103]

ऋग्वेद

नवमो भागः

[अष्टमं मण्डलम्, सूक्तानि 41–103]

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ऋग्वेद संहिता

ṚGVEDA SAMHITĀ

ऋग्वेद संहिता

अष्टमं मण्डलम्

(४१) एकन्यारिंशं सूक्तम्

(१-१०) दशचम्यत्यस्य सूक्तस्य काण्वो नाभाक ऋषिः । वरुणो देवता । मातृपत्न्युत्तरः ॥

अस्मा ऊ पु प्रभृतये वरेणाय मरुद्भ्योऽर्चा विदुष्ट्रेभ्यः ।
यो धीना मानुषाणां पृश्नो गा इव रक्षति नभन्तामन्यके समे ॥१॥
तमु पु समना गिरा पितृणां च मन्मभिः ।
नाभाकस्य प्रशस्तिभिर्यः सिन्धूनामुपोदये सप्तस्वसा स मध्यमो नभन्तामन्यके समे ॥२॥
स क्षपः परि पन्वजे न्युत्सो मायया दधे स विश्वं परि दर्शतः ।
नम्य वेनीरनु व्रतमुपस्तिस्त्रो अवर्धयन्नभन्तामन्यके समे ॥३॥

41

Asmā ũ śhū prābhūtaye vāraṇaya marūdbyō 'reā vi-
dūṣṭarebhyah | yō dhītā mānuṣhāṇām paśvō gā iva rā-
kṣhati nābhantām anyaké same || 1 || tām ũ śhū samanā
girá pitrīṇām ca mānmabhiḥ | nābhākāsya prāśastībhīr yāḥ
sīndhūnām ūpodayé saptāśvasā sā madhyamó nābhantām
anyaké same || 2 || sā kṣhāpah pári shasvaje ny ũsró mā-
yāyā dadhe sā viśvam pári darsatīḥ | tāsya vénir ānu vra-
tām ushás tīsró avardhayan nābhantām anyaké same || 3 ||

RGVEDA SAMHITĀ

BOOK EIGHT

Hymn-41

May you offer priase to that opulent venerable Lord and to the vital principles. The venerable Lord protects men by His acts as the herdsman guards the cattle. May all our adversities vanish. 1

I praise him (the sun-divine), the venerable lord, with that song and hymn with which our ancient sages have been praying and with that song, repeated by a pain-despiser too. The lord of vapours rises up in the vicinity of rivers; there are seven streams (sisters) in the midst of them. May all our adversities vanish. 2

He embraces beautiful nights and with swift movements He encompasses the universe by His mysterious power. Visible over all is he. All who are desirous of his favour diligently offer him worship at threë times a day (morning, noon, and evening). May all our adversities vanish. 3

यः ककुभो निधारयः पृथिव्यामधि दर्शनः ।

स माता पुर्व्यं पदं तद्वरेणस्य सप्त्यं स हि गोपा इवेर्यो नभन्तामन्यके समे ॥४॥

यो धर्ता भुवनानां य उस्ताणामपीच्यां वेद नामानि गुह्या ।

स कविः काव्यां पुरु रूपं द्यौरिव पुष्यति नभन्तामन्यके समे ॥५॥

yāḥ kakúbho nidhārayāḥ pṛthivyām ādhi darśatāḥ | śā
māṭā pūrvyām padām tād vāruṇasya sāptyam śā hī gopā
ivéryo nābhantām anyaké same || 4 || yó dhartā bhūvanā-
nām yā usrāṇām apīcya veda nāmāni gūhya | śā kavī kā-
vyā puru rūpām dyaūr iva puṣhyati nābhantām anyaké
same || 5 || ॥५॥

४५.७॥ यस्मिन्विश्वानि काव्यां चक्रे नाभिरिव श्रिता

त्रितं जूती संपर्यता व्रजे गावो न संयुजे युजे अश्वौ अयुक्षत नभन्तामन्यके समे ॥६॥

य आम्बन्क आशये विश्वा ज्ञानान्वेषाम

परि धामानि मर्मशहरेणस्य पुरो गये विश्वे देवा अनु व्रतं नभन्तामन्यके समे ॥७॥

स समुद्रो अपीच्यन्तुरो धामिव रोहति नि यदाम् यजुर्दधे ।

स माया अचिन्ता, पदार्तृणान्नाक्रमारुहन्नभन्तामन्यके समे ॥८॥

yāsmīn viśvāni kāvyā cakre nābhīr iva śritā | tritām
jūṭī saparyata vrajé gāvo nā samyūje yujé āśvān ayukshata
nābhantām anyaké same || 6 || yā āsv ātka āśaye viśvā jā-
tāny eshām | pāri dhāmāni marmśaḥreṇasya puró gāye
viśve devā ānu vratām nābhantām anyaké same || 7 || śā
samudró apīcyaś turó dyām iva rohati ni yād āsu yājur
dadhé | śā māyā acīnā padāstṛiṇān nākam āruhan nābhan-
tām anyaké same || 8 ||

He is visible above the earth and sustains the quarters of the horizon. He measures out (the entire space) which is the eternal abode of his venerability; he is our lord like the keeper of cattle. May all our adversities vanish. 4

He is the sustainer of all the regions, knows the hidden and secret names of the mysterious rays, He is a sage who cherishes the act of sages, as the heaven cherishes numerous forms. May all our adversities vanish. 5

In him all pious acts are concentrated like the nave set within the wheel. May you worship him, quickly, who pervades all the three worlds. As men assemble the cattle in their pasture, in the same manner, the horses have been gathered (to assail us) by our opponents. May all our adversities vanish. 6

He wraps these regions as a robe; he gives refuge to all the creatures. All Nature's bounties precede the chariot of the venerable Lord, while manifesting His glories at the time of worship. May all our adversities vanish. 7

He is the hidden ocean; swiftly he mounts the heaven as the sun ascends the sky. When He establishes the cosmic sacrifice in those regions, He demolishes with his brilliant radiance the devices of obstructing forces and ascends to heaven. May all our adversities vanish. 8

यस्य श्वेता विचक्षणा तिस्रो भूमिरधिकृतः ।

त्रिरुत्तराणि पप्रतुर्वरुणस्य ध्रुवं सद्ः स सप्तानामिरज्यति नभन्तामन्यके समे ॥९॥

यः श्वेता अधिनिर्णिजश्चक्रे कृष्णो अनु व्रता ।

स धामं पृथ्वी ममे यः स्वम्भेन वि रोदसी अजो न व्यामधारयुद्धभन्तामन्यके समे ॥१०॥

yāśya śvetā vicakṣhaṇā tīśrō bhū-
mīr adhikṣhitāḥ | trīr ūttarāṇi paprātur vāruṇasya dhruvām
śādaḥ śa saptānām irajyati nābhantām anyaké same || 9 ||
yāḥ śvetāḥ ādhinirṇijaś cakre kṛṣṇāṇi ānu vratā | śa dhāma
pūrvyām mame yā skambhēna vī rōdasi ajō nā dyām
ādhārayan nābhantām anyaké same || 10 || 21 ||

(८२) दिवन्वाग्निं सूक्तम्

(१-२) पदपुण्याय्य मृतस्य काण्डो नाभाक आत्रयोऽर्चनाना वा ऋषिः । (१-३) प्रयमवृचस्य

वरुणः (२-२) द्वितीयवृचस्य चाश्विनो देवताः । (१-३) प्रयमवृचस्य त्रिष्टुप ।

(२-२) द्वितीयवृचस्य चानुष्टुप उन्तसी ॥

॥२८॥

अस्तेभ्नाह्वयामसुरो विश्वेवेद्वा अमिमीन वरिमाणं पृथिव्याः ।

आमीदुद्विश्वा भुवनानि सम्राड् विश्वेत्तानि वरुणस्य व्रतानि ॥१॥

एवा वन्दस्व वरुणं बृहन्तै नमस्या धीरेममृतस्य गोपाम् ।

स नः शर्म त्रिवरेथं वि वसत्यान्तं नो द्यावापृथिवी उपस्थे ॥२॥

42.

Āstabhnād dyām āsuro viśvāvedā āminīta varimāṇam
prithivyāḥ | āśīdad viśvā bhūvanāni samrād viśvét tāni vā-
ruṇasya vratāni || 1 || evā vandasva vāruṇam bṛihāntaṁ na-
masyā dhīram amṛtasya gopām | śa naḥ śarma trivārū-
thaṁ vī yaṁsat pātām no dyāvāprithivī upāsthe || 2 ||

His bright far-seeing rays pervade all the three regions, and have further filled the three superior realms of heaven. Firm is the abode of the venerable Lord, who rules over the seven cosmic streams of firmament. May all our adversities vanish. 9

In his successive functions, he emits his bright rays (during day) or turns them dark (during the night). He measures out the eternal abode, and supports with the pillar of the firmament, both heaven and the earth. May all our adversities vanish. 10

42

The powerful venerable Lord, the possessor of all wealth, has fixed the heaven. He measures out the wide expanses of the broad earth, and presides over all worlds as a supreme monarch. All these are the holy operations of the venerable Lord. 1

May you glorify the mighty venerable Lord and revere this guardian of immortality. May He bestow upon us a triply-guarded habitation. May heaven and earth preserve us within their lap. 2

इमां विभुं शिश्रमाणस्य देव कतुं दृष्ट्वै वरुणं सं शिश्राधि ।
 ययानि विश्वा दुग्ता तरेम मुतर्माणमधि नावै र्हेम ॥३॥
 आ वां ग्रावाणो अश्विना धीभिर्विप्रो अनुच्यवुः ।
 नासत्या सोमपीतये नभन्तामन्यके समे ॥४॥
 यथा वामत्रिगश्विना गीभिर्विप्रो अजोहवीत् ।
 नासत्या सोमपीतये नभन्तामन्यके समे ॥५॥
 एवा वामह ऊतये यथाहुवन्त मेधिराः ।
 नासत्या सोमपीतये नभन्तामन्यके समे ॥६॥

imām

dhīyaṃ śikṣhamāṇasya deva krātum dākṣhaṃ varuṇa sām
 śigādhi | yáyāti viśvā duritā tārema sutārmāṇaṃ ādhi ná-
 vaṃ ruhema ॥ 3 ॥ á vāṃ grāvaṇo aśvina dhībhir víprā
 acueyavuh | násatyā sómapitaye nábhantam anyaké same
 ॥ 4 ॥ yáthā vām átrir aśvinā girbhír vípro ájohavit | ná-
 satyā sómapitaye nábhantam anyaké same ॥ 5 ॥ evā vām
 ahva ūtāye yáthāhuvanta médhiraḥ | násatyā sómapitaye
 nábhantām anyaké same ॥ 6 ॥ २६

[अथ षष्ठाऽनुवाकः ७]

(८२३) विचित्राग्निं मृतम

(१-३३) प्रयगिगदवम्यास्य मृतस्याद्विगमो विमप क्रपि । अद्विदेवता । गायत्री छन्दः ॥

इमे विप्रस्य वेधसोऽग्नेरस्तृतयज्वनः । गिरः स्तोमास ईरते ॥१॥
 अस्मै ते प्रतिहर्षते जातवेदो विचर्षणे । अग्ने जनामि मुष्टुतिम ॥२॥
 आरोका इव घेदहं तिग्मा अग्ने तव त्विषः । इद्विर्वनानि वप्सन्ति ॥३॥

43.

Imé víprasya vedhāso 'gnér āstritayajvanah | gíra stó-
 masa irate ॥ 1 ॥ āsmai te pratihāryate jātavedo vicarshane |
 āgne jānāmi sushṭutim ॥ 2 ॥ ārokā iva ghéd āha tigṃā agne
 tāva tvīshah | dārbhir vānāni bapsati ॥ 3 ॥

O venerable Lord, may you inspire the worshipful devotee and sharpen his intellect to perform benevolent acts. May we ascend the ship that bears us safely to get across all difficulties. 3

O evertrue twin-divines, the pious worshippers, with their songs, induce you to come hitherward to enjoy devotional elixir. May all our adversities vanish. 4

O evertrue twin-divines, as the triply detached sage has been eagerly calling you with his hymns to enjoy the devotional elixir, so I also invoke you. May all our adversities vanish. 5

As all the wise men have been invoking you for protection, O evertrue twin-divines, I also invoke you to come and enjoy our devotional elixir. May all our adversities vanish. 6

43

These reciters of praises invoke the fire-divine who is all-wise, creative and performer of uninterrupted cosmic sacrifice. 1

O all-beholding, all pervading fire-divine, I repeat earnest prayers to you for your delight. 2

O fire-divine, your fierce flames consume the forest, as the sharpened teeth of wild animals destroy (the plants). 3

हर्यो धूमकेतवो वातजुता उप द्यवि । यतन्ते वृथग्नयः ॥४॥
एते न्ये वृथग्नय इद्धासः समवक्षत । उपमामिव केतवः ॥५॥

harayo dhūmā-
ketavo vātajūtā ūpa dyāvi | yātante vṛthag agnāyah | 4 |
etē tyē vṛthag agnāya iddhāsah sam adrikshata | ushāsām
iva ketāvah || 5 || 39

॥३९॥ कृष्णा रजांसि पत्सुतः प्रयाणे जातवेदसः । अग्निर्यद्रोधति क्षमि ॥६॥
धांसि कृष्णान ओषधीर्वप्सदग्निर्न वायति । पुनर्यन्तर्हणार्षि ॥७॥
जिह्वाभिरह नन्नमदुर्विषा जञ्जणामवन् । अग्निर्येनेषु रोचते ॥८॥
अप्स्वग्ने सधिष्टव सोषधीर्गन् रुध्यमे । गर्भे सञ्जायसे पुनः ॥९॥
उदग्ने नव तद्धतादुर्ची रोचन् आहुतम् । निमानं जुहोरे मुखे ॥१०॥

krishṇā rājānsi patsutāḥ prayāṇe jātavedasah | agnir
yād ródhati kshāmi ' 6 || dhānsīm kṛṇvānā ōshadhīr bāpsad
agnir nā vāyati | pūmar yām tārunīr āpi ' 7 || jīhvābhir āha
nānamad arcīsha jāñjanabhāvan | agnir vāneshu rocate
| 8 | apsv āgne sādhibish tāva saūshadhīr ānu rudhyase |
gārbhe sām jayase pūmah || 9 || ūd agne tāva tād ghrītād
arci rocata āputam | nūisanam juhōe mūkhe || 10 || 39 ||

॥३९॥ उक्षाक्षाय वृक्षाक्षाय सोमपृष्ठाय वेधसे । स्तोमैर्विधेमाग्नये ॥११॥
उत त्वा नमसा वयं होतवरेण्यक्रतो । अग्ने समिद्धिरीमहे ॥१२॥

ukshāksaya vṛśāksaya sōmapṛishṭhaya vedhāse | stō-
mair vidhemāgnāye || 11 || utā tvā nāmasā vayām hōtar vā-
renyakrato | āgne samidhbhir imāhe || 12 ||

Your consuming fire flames, urged by the wind, bannered with the smoke, rise and go aloft diversely to heaven. 4

These diversely-kindled fiery flames are all around made visible even as the ensigns of the dawn. 5

As this all pervading fire speeds along, the black dust is raised by its feet when this fire spreads upon the earth. 6

Making the plants its food the fire-divine consumes them and is never satiated, and falls upon the tender shrubs again. 7

Bending the trees down with all its tongues (flames), it flickers in its fiery glow; the fire-divine looks splendid in the woods. 8

O fire-divine, your original place is in the waters, yet you force your way into the plants and becoming their embryo, you are born anew. 9

O fire-divine, worshipped with offerings, your flames shine out from the sacred butter with kisses on the ladle's mouth. 10

Let us adore with hymns the fire-divine, who is fed on agricultural products, dairy products, and who bears the herbal plants on the back. 11

We solicit you, O fire-divine, the invoker of Nature's bounties and performer of sacred rites, with oblations and with fuel. 12

उत त्वा भृगुवच्छ्वे मनुष्वदं आहुत । अङ्गिरस्वद्वामहे ॥१३॥
 त्वं ह्यग्ने अग्निना विप्रो विप्रेण सन्तसता । सखा सखा समिध्यसे ॥१४॥
 स त्वं विप्राय द्राक्षुषं रयिं देहि सहस्रिणम् । अग्ने वीरवतीमियम् ॥१५॥

utā tvā bṛiguvāc
 chuce manushvād agna āhuta | aṅgirasvād dhavāmāhe || 13 ||
 tvām hy āgne agnīnā vipro vipreṇa sātā satā | sākṣā sāk-
 khyā samidhyāse || 14 || sā tvām viprāya dāśuṣhe rayīm
 dehi sahasrīṇam | āgne vīrāvatīm iṣham || 15 || ३ ||

१३-४ अग्ने भ्रातुः सहस्रकृत रोहिदश्च सुचिव्रत । इमं स्तोमं जुषस्व मे ॥१६॥
 उत त्वग्ने मम स्तुतो वाश्रायं प्रतिहर्येन । गोष्ठे गाव इवाशत ॥१७॥
 तुभ्यं ता अङ्गिरस्तम विश्वाः सुधिनयः पृथक् । अग्ने कामाय येमिरे ॥१८॥
 अग्निं धीभिर्मनीषिणो मेधिरासो विपश्चितः । अद्भ्यमद्याय हिन्विरे ॥१९॥
 तं त्वामज्मेपु वाजिनं तन्वाना अग्ने अध्वरम । वह्निं होतारमीळते ॥२०॥

āgne bhrātāḥ sāsaskṛita rūhidaśva śucivrata | imām
 stōnam jushasva me || 16 || utā tvāgne māma stūto vāśrāya
 pratibhāryate | goṣṭhām gāva ivāśata || 17 || tūbhyam tā
 aṅgirastama viśvāḥ sukṣhitāyaḥ prīthak | āgne kāmāya ye-
 mire || 18 || agnīm dhībhir manīṣiṇo mēdhirāso vipaścitaḥ |
 admasādyāya hinvire || 19 || tāṁ tvām ājmeshu vajīnam
 tanvānā agne adhvarām | vāhniṁ hōtāram ilāte || 20 || ३ ||

१३-४ पुत्रा हि सदङ्गमि विशो विश्वा अनु प्रभुः । समस्तु त्वा हवामहे ॥२१॥

purutrā hi sadṅgām āśi viśo viśva ānu prabhūḥ | sa-
 mātsu tvā havāmāhe || 21 ||

O holy fire-divine, worshipped with oblations, we adore you in like-manner, as you have been adored by men of distinction, by intellectuals and by men of vitality. 13

O divine, you are a fire, kindled by fire; you are a sage, kindled by a sage; you are a saint, kindled by a saint; and you are a friend, kindled by a friend. 14

O adorable lord, may you bestow upon the pious worshipper infinite riches, food and brave progeny. 15

O fire-divine, our brother, the source of strength, driven as if on red horses, performer of pure acts, may you be propitiated by our laudations. 16

My praises hasten to you, O fire-divine, as the cows enter their stalls to meet the lowing calf that longs for milk. 17

O fire-divine, most vital among vital forces, all people, howsoever rich, turn towards you for attainment of their desires. 18

The intellectuals, the wise and the sagacious, with their thoughts and actions propitiate the fire-divine for the furtherance of their prosperity. 19

While making preparations to adore you in their homes, the worshippers glorify you, O powerful fire-divine, the bearer of the oblations and the invoker of Nature's bounties. 20

You are the adorable lord, beholder of all people of the universe alike in all the regions. We invoke you to help us in our struggles. 21

तमीळिष्व य आहुतोऽग्निर्विभ्राजते धृतैः । इमं नैः शृणवद्भवम् ॥२२॥
 तं त्वा वयं हवामहे शृण्वन्तै जातवेदसम् । अग्ने घ्नन्तुमप द्विषः ॥२३॥
 विशां राजानमद्भुतमध्यक्षं धर्मेणामिमम् । अग्निमीळि म उ श्रवत ॥२४॥
 अग्नि विश्वायुवेपसं मयं न याजिनं हितम् । मग्निं न वाजयामि ॥२५॥

tām ṛishva yā āhuto 'gnir vi-
 bhrājate gṛitaiḥ | imam naḥ śṛṇavad dhāvam || 22 || tām
 tvā vayam havāmahe śṛṇvāntam jātavedasam | āgne ghnān-
 tam āpa dvīṣaḥ || 23 || viṣam rājānam ādbhutam ādhyā-
 kṣam dharmāṇām imam | agnīm iḷe sā u śravat || 24 || agnīm
 viśvāyuvepasam māryam nā vajinam hitam | sāptim nā vā-
 jayāmasi || 25 || ३० ||

१५ अमृत्राण्यप द्विषो दहन्नक्षीमि विश्वाहा । अग्ने तिग्मेन दीदिहि ॥२६॥
 यं त्वा जनाम इन्धुते मनुष्वदङ्गिस्तम् । अग्ने स बोधि मे वचः ॥२७॥
 यदग्ने दिविजा अस्यप्सुजा वा महम्भुत । तं त्वा गीर्भिर्हवामहे ॥२८॥
 तुभ्यं घेत्ते जना इमे विश्वाः सुक्षितयः पृथक् । धासि बहिन्वन्त्यत्तवे ॥२९॥
 ते घेदग्ने स्वाध्वोऽह्ना विश्वा नृचक्षसः । तरेन्नः स्याम दुर्गहा ॥३०॥

gḥnān mṛidhrāṇy āpa dvīṣo dāhan.nākṣhānsi viṣvāhā |
 āgne tigmeṇa dīdīhi || 26 || yam tvā jānasa mdhaté manush-
 vād āṅgirastama | āgne sā bodhi me vāraḥ | 27 || yād
 agne divijā āsy apsujā vā saḥaskṛita-| tām tvā gīrbhīr ha-
 vāmahe || 28 || tūbhyam ghēt té jānā ime viṣvāḥ suksṣhitā-
 yaḥ pṛithak | dhāsim hinvanty āttave || 29 || té ghéd agne
 svādhyo 'hā viṣvā nṛcākṣasaḥ | tārantaḥ syāma durgāhā
 || 30 || ३१ ||

We adore that lord (fire-divine) whose glory shines brightly when butter is fed; let it hear our invocations. 22

We invoke you, Ò adorable, all-pervading Lord, listening to our prayers and driving away our adversities. 23

I pray to you, O adorable lord, the sovereign of men, the wonderful, the presiding lord of cosmic laws; may it listen to our invocations. 24

We adore that adorable lord, who inspires all people, whose strength is manifested in every vital force, who is noble, strong and benevolent. 25

O adorable lord, (the fire-divine), may you drive away the malignant forces, keep us free from adversities, destroy the violent opponents and blaze forth with your bright radiance. 26

O fire-divine, the chief of vital forces, whom men have been kindling like the ancient sages, may you hear my words. 27

O fire-divine, procured by mechanical strength, born in the heavens or in waters, we glorify you as such with praises. 28

All these people, the inhabitants of earth, severally offer oblations to you for your feed and delight. 29

O fire-divine, may we, skilled in sacrificial works, admired by men all the time, easily get over all distress. 30

१३०१ अग्निं मन्त्रं पुंस्तुप्रियं शीरं पावकशोचिषम् । हृदिर्मन्त्रेभिरीमहे ॥३१॥
 स त्वमग्ने विभावेभुः सृजन्तस्यो न रश्मिभिः । शर्धन्तमोसि जिघ्रसे ॥३२॥
 तत्ते सहस्र ईमहे दात्रं यन्नोपदस्यति । त्वदग्ने वार्यं वसु ॥३३॥

agnīm mandrām puṣṭupriyām śīrām pāvakaśocisham
 hṛidbhir mandrēbhir imahe || 31 || sā tvām agne vibhāvasuḥ
 sṛjān sūryo nā raśmībhiḥ | śardhan tāmānsi jighnase || 32 ||
 tāt te sahasra imahe dātrām yān nōpadāsyati | tvād agne
 vāryaṁ vāsu || 33 || ॐ ||

(४४) अनुधन्वाग्निं मृतम्

(१-३२) शिवाद्यस्यास्य मृतस्यद्विगमो विष्प ऊषिः । अग्निदेवता । गायत्री छन्दः ॥

१३०२ समिधाग्निं दुवस्यत घृतेर्वीधयनानिथिम । आस्मिन्हव्या जुहोतन ॥१॥
 अग्ने स्तोमं जुषस्व मे वर्धस्वानेन मनमेता । प्रति सूक्तानि हर्य नः ॥२॥
 अग्निं दूतं पुरो दधे हव्यवाहुमुपे ब्रुवे । देवाँ आ सादयादिह ॥३॥

44.

Samīdhāgnīm duvasyata ghrītafr bodhayatātithim | āsmir
 havyā juhōtana 1 || āgne stōmatṁ juṣhasva me vārdhasvā-
 nēna mánmana | prāti sūktāni harya naḥ 2 || agnīm dū-
 tāṁ purō dadhe havyavāham ūpa bruve | devān ā sādaya-
 dihá || 3 ||

With cheerful heart and delightful sweet hymns, we venerate the gladdening fire-divine, dear to all, abiding in sacred acts, and burning with purifying brilliance. 31

O fire-divine, rich in light like the rising sun, displaying strength by your beams, may you boldly destroy the darkness of ignorance. 32

We solicit from you, O fire-divine, the source of energy, that choicest wealth which you grant with blessings and which does not decay. 33

44

May you honour the fire-divine, dear as honoured guest with your fuel and awaken it by offering butter. Dedicate your offerings in it. 1

O fire-divine, may you accept my laudations and be magnified by my prayers. May you welcome my sweetly spoken words. 2

I establish to the fire-divine the foremost status of the messenger. I adore it as the bearer of the oblations; may it inspire Nature's bounties to occupy their functional places. 3

उ॒मे॒ बृ॒हन्तो॑ अ॒र्चयः॑ स॒मिधा॑न॒स्य॑ दी॒दिवः॑ । अ॒ग्ने शु॒क्रस॑ ई॒रते ॥४॥
उ॒प॒ त्वा जु॒हो॑म॒म घृ॒ता॒र्षी॒र्यन्तु॑ ह॒र्यत॑ । अ॒ग्ने ह॒व्या जु॑ष॒स्व नः॑ ॥५॥

ut te bṛhānto arcāyāḥ samidhānāsya dīdivaḥ |
āgne sukrāsa īrate || 4 || ūpa tvā juhvò māmā gbrītācīr
yantu haryata | āgne havyā jushasva naḥ || 5 || ॐ ||

॥३७॥ म॒न्द्रं हो॒तार॑मृ॒त्विजं॑ चि॒त्रभा॑नुं वि॒भाव॑सुम् । अ॒मि॒षी॒ष्टे स॑ उ॒ श्रव॑त् ॥६॥
प्र॒भं हो॒तार॑मी॒ष्ट्य जु॑ष्ट॒मग्निं॑ क॒विक॑तुम् । अ॒ध्वरा॑णाम॒भि॒श्रिय॑म् ॥७॥
जु॒षा॒णो अ॒ङ्गिर॑स्त॒मेमा॑ ह॒व्या॒न्यानु॑पक् । अ॒ग्ने य॒ज्ञं न॑य॒ क्रतु॑या ॥८॥
स॒मिधा॑न उ॒ सन्त्य॑ शु॒क्रशो॑च॒ इहा॑ व॒ह । चि॒कित्वा॑न्दै॒व्यं ज॑नम् ॥९॥
वि॒प्रं हो॒तार॑म॒द्रुहं॑ धु॒मके॑तुं वि॒भाव॑सुम् । य॒ज्ञा॒नी के॒तुमी॑महे ॥१०॥

mandrām hōtāram ṛitvījaṁ citrabhānum vibhāvasum |
agnīm ile sā u śravat || 6 || pratnām hōtāram īdyam jāsh-
tam agnīm kavīkratum | adhvarāṇām abhiśriyam || 7 || ju-
shāno āṅgīrastamemā havyāny ānushāk | āgne yajñām naya
rituthā || 8 || sanidhānā u santya sukrāsocha ihā vaha | ci-
kitvān dāvyam j nam || 9 || vipram hōtāram adrūbam dbū-
māketum vibhāvasum | yajñānām ketūm imahe || 10 || ॐ ||

॥३८॥ अ॒ग्ने नि॑ पा॒हि न॒स्त्वं प्र॑ति॒ ष्म दे॒व री॑ष॒त । भि॒न्धि॑ द्वे॒षः स॒हस्कृ॑त ॥११॥
अ॒ग्निः प्र॒लेन॑ म॒मना॑ शु॒म्भान॑म॒न्त॒न्वं स्या॑म् क॒विर्वि॑प्रे॒ण वा॒वृधे॑ ॥१२॥

āgne nī pahi nas tvām prāti śhma deva rīshataḥ | bhin-
dhi dvēśhaḥ sahasakṛita || 11 || agnīḥ pratuēna mānmanā
śūmbhānas tanvām svām | kavīr vipreṇa vāvṛidhe || 12

O brilliant fire-divine, as you are kindled, your great flames start blazing up. 4

O propitious fire-divine, let my ladles filled with butter come near you. May you accept our offerings. 5

I adore the fire-divine, the exhilarating invoker, the priest who shines forth with various lustres and is rich in brilliance; may it hear my invocations. 6

(I worship) the fire-divine, the eternal invoker, adorable, beloved, the performer of wise deeds and the visitant of solemn ceremonies. 7

O fire-divine, best of all vital forces, may you continually accept our offerings and conduct cosmic sacrifice at the proper seasons. 8

O brilliant-flamed, the virtuous, the knower, may you, while enkindled, bring Nature's bounties of celestial region towards us. 9

We solicit the wise invoker of Nature's bounties, the beneficent, the smoke-bannered, the resplendent and the ensign of sacred acts. 10

O brilliant fire-divine, procured by mechanical strength, may you protect us against those, who injure us, and drive away our adversities. 11

The wise fire-divine, decorating its form with brilliant flame, and chanting of hymns, grows in night through the singing of hymns. 12

ऊर्जो नपातमा हुवेऽग्निं पावकशोचिषम् । अस्मिन्यज्ञे स्वध्वरे ॥१३॥
 स नो मित्रमहस्त्वमग्ने शुक्रेण शोचिषा । देवेरा संत्सि बर्हिषि ॥१४॥
 यो अग्निं तन्वोऽहं दमे देवं मर्तः सपर्यति । तस्मा इदीदयदसु ॥१५॥

ūrjō nāpātama ā huve 'gnīm pāvakaśocisham | asmīn yajñē
 svadhvaré || 13 || sā no mitramahas tvām āgne śukreṇa śo-
 cīṣhā | devair ā satsi barhiṣi 14 || yō agnīm tanvō dāme
 devām mārtaḥ saparyāti | tasmā idīdayad asu || 15 || ३९ ||

११॥ अग्निर्मूर्धा दिवः ककुत्पतिः पृथिव्या अयम् । अपां रेतांसि जिन्वति ॥१६॥
 उदग्ने शुचयस्तव शुक्रा आजन्त ईरते । तव ज्योतीष्यर्चयः ॥१७॥
 ईशिषे वार्यस्य हि द्वात्रस्याग्ने स्वर्पतिः । स्तोता स्यात्तव शर्मणि ॥१८॥
 त्वामग्ने मनीषिणस्त्वां हिन्वन्ति चित्तिभिः । त्वां वर्धन्तु नो गिरः ॥१९॥
 अदध्वस्य स्वधावतो दूतस्य रेभतः सदा । अग्नेः सख्यं वृणीमहे ॥२०॥

agnir mūrdhā divāḥ kakūt pātīḥ pṛithivyā ayām | apām
 rétāṁsi jinvati || 16 || ūd agne śucayas tāva śukrā bhrājanta
 irate | tāva jyōtīṣhy arcāyaḥ | 17 || īśiṣhe vārya-ya hi dā-
 trāsyāgne svārpatīḥ | stotā syām tāva śarmaṇi || 18 || tvām
 agne mānīṣīṇas tvām hinvanti cittibhiḥ | tvām vardhantu
 no girāḥ || 19 || ādadhvasya svadhāvato dūtāsya rébhataḥ
 sādā | agnēḥ sakhyām vṛṇīmahe || 20 || ३९ ||

I invoke the fire-divine of purifying lustre, the source of all energy in this inviolable sacred ceremony. 13

O fire of spirituality, faithful to your friends, may you be seated in our hearts with divine attributes and cherish our sacred deeds with your brilliance. 14

Whosoever mortal worships the divine fire within his house for the attainment of wealth and riches, to him it gives all these. 15

The fire-divine is the head (of Nature's bounties), the summit of the heaven, the lord of the earth; it sustains the seed of aquatic life. 16

O fire-divine, may your shining, pure and bright flames go upward with your lustre and splendour. 17

O fire-divine, lord of heaven, you preside over all that is desired or given; may I become your admirer for my solace. 18

O fire-divine, they, who understand, invoke you; they please you by their actions; let our prayers magnify your glory. 19

We ever solicit the friendship of fire-divine, the invincible, the powerful one, the messenger and admirer of Nature's bounties. 20

४४ = ३

अग्निः शुचिव्रतनमः शुचिर्विप्रः शुचिः कविः । शुची रोचतु आर्हुतः ॥२१॥
 उत त्वा धीतयो मम गिरो वर्धन्तु विश्वहां । अग्ने सख्यस्य बोधि नः ॥२२॥
 यदग्ने स्यामहं त्वं त्वं वा घा स्या अहम् । स्पृष्टे सत्वा इहाक्षिषः ॥२३॥
 वसुर्वसुपतिर्हि कृमस्यग्ने विभावसुः । स्याम ते सुमतावपि ॥२४॥
 अग्ने धृतव्रताय ते समुद्रायेव सिन्धवः । गिरो वाश्नास ईरते ॥२५॥

agnih śucivratatamah śucir viprah śucih kavī | śuci
 rocata āhutaḥ ॥ 21 ॥ utā tvā dhītāyo māma gīro vardhantu
 viśvāhā | āgne sakhyāśya bodhi naḥ ॥ 22 ॥ yād agne syāma
 ahama tvama tvama vā ghā syā ahama | syuṣṭe te satyā ihāś-
 śiṣaḥ ॥ 23 ॥ vāsura vāsupatir hi kama āśya agne vibhāvasuḥ |
 syāma te sumatāv āpi ॥ 24 ॥ āgne dhritāvratāya te samud-
 rāyeva sindhavaḥ | gīro vāśnāsa īrate ॥ 25 ॥ 40 ॥

४४ = ३

युवानं विस्पतिं कविं विश्वादे पुरुवेपसम् । अग्निं शुम्भामि मन्मभिः ॥२६॥
 यज्ञानां रथ्ये वयं तिग्मजम्भाय वीळवे । स्तोमैरिषेमाभये ॥२७॥
 अयमग्ने त्वे अपि जरिता भूतु सन्त्य । तस्मै पावक मृळ्य ॥२८॥
 धीरो ह्यस्यद्भ्यः सद्विप्रो न जाग्रविः सदा । अग्ने दीदयसि द्यवि ॥२९॥
 पुराग्ने दुरितेभ्यः पुरा मृध्रेभ्यः कवे । प्र ण आयुर्वसो तिर ॥३०॥

yuvānaṁ viśpātiṁ kavīṁ viśvādāma puruvēpasam | ag-
 niṁ śumbhāmi mānmaabhiḥ ॥ 26 ॥ yajñānāma rathyē vayama
 tigmajambhāya vīḷave | stōmair iṣemāgnāya ॥ 27 ॥ ayama
 agne tvē āpi jaritā bhūtu santya | tasmai pāvaka mṛḷaya
 ॥ 28 ॥ dhīro hy āśya admasād vipro nā jāgraviḥ sādā | āgne
 dīdāyasi dyāvi ॥ 29 ॥ purāgne duritēbhyaḥ purā mṛidhrē-
 bhyaḥ kave | prā ṇa āyura vaso tira ॥ 30 ॥ 41 ॥

The divine fire is extremely pure in creativity, and shines pure when invoked. 21

May my dedicated actions and devotional songs ever invigorate you; may you always think of our friendly bond. 22

O fire-divine, if I were you and you were I, your blessings here should come through. 23

O fire-divine, you are the giver of dwellings, the lord of wealth and rich in light; may we always enjoy your favour. 24

O fire-divine, observant of pious acts, our resonant songs of praise proceed to you as rivers hasten to a sea. 25

I glorify with hymns the ever-young fire-divine, the supreme lord of men, the all-wise, the all-consuming and inspirer of all sacred acts. 26

Let us seek with our hymns the fire-divine, the guide of all sacred sacrificial acts, strengthened with sharp-jaw of justice. 27

May my fellow brothers also be your worshippers, O adorable fire-divine, O purifier, give them happiness. 28

Verily you are wise, the sharer of oblations and ever wakeful as the seer (for our well-being). May you, O fire-divine, shine in the sky. 29

O wise fire-divine, giver of dwellings, may you prolong our lives before misfortunes or assailants fall on us. 30

(७५) पञ्चपत्वारिंशो सूक्तम्

(१-४२) द्विचत्वारिंशद्वयस्य सूक्तस्य काण्वसिधोक् कवि । (१) प्रथमचोऽग्नीन्द्रो

(२-४२) द्वितीयायेकचत्वारिंशद्वयस्येन्द्रो देवते । गायत्री छन्दः ॥

७. १६

आ घा ये अग्निमिन्धुते स्तृणन्ति बर्हिर्ऋनुषक् । येषामिन्द्रो युवा सखा ॥१॥
 बृहन्निदिष्म एषां मूरिं शस्तं पृथुः स्वरुः । येषामिन्द्रो युवा सखा ॥२॥
 अयुद्ध इयुधा वृते शूर आर्जति सत्वभिः । येषामिन्द्रो युवा सखा ॥३॥
 आ बुन्दं वृत्रहा देदे जातः पृच्छद्भि मातरम् । क उग्राः के ह शृण्विरे ॥४॥
 प्रति त्वा शवसी वदद्गिरावप्सो न योधिषत् । यस्ते शत्रुत्वमाचके ॥५॥

Ā ghā yé agním indhaté strīṇānti barhír anushák | yé-
 shām indro yúvā sakhā || 1 || bṛhānm id idhmā eshām bhūri
 śastām prithūh sváruh | yéshām indro yúvā sakhā || 2 ||
 āyuddha id yudhā vṛitam śūra ājati sātvaभिः | yéshām
 indro yúva sakhā || 3 || ā bundām vṛitraha dade jātāh pri-
 chad ví mātāram | ká ugrāh ké ha śṛiṇvire || 4 || prāti tvā
 śavasī vadad girāv āpsō ná yodhishat | yās te śatrutvām
 ācaké || 5 || 42 ||

॥४॥ उत त्वं मेघवज्रहृणु यस्ते वष्टि ववक्षि तत् । यद्वीळयासि वीळु तत् ॥६॥
 यदाजिं यात्याजिह्वदिन्द्रः स्वश्रुयुरुष । रथीतमो रथीनाम् ॥७॥
 वि पु विश्वा अभियुजो वज्रिन्विष्वग्यथा बृह । भवा नः सुश्रवस्तमः ॥८॥

utā tvām maghavañ chrīṇu yās te vāshti vavakshi tát |
 yád vilāyāsi vilū tát || 6 || yád ajīm yāty ājikeṇ indrah
 svaśvayūr ūpa | rathítamo rathínām || 7 || ví shu vīśvā abhi-
 yújo vajrin vīshvag yátha vṛiha | bhāvā naḥ suśrāvasta-
 maḥ || 8 ||



The sages who enkindle ritual fire, continually purify their hearts; in case their close friend is the ever-young resplendent Lord. 1

Ample is their fuel to burn, many their hymns to sing and wide their splinters; in case their close friend is the ever-young resplendent Lord. 2

Though unequalled in power to combat, the brave devotee is sure to subdue his adversaries, howsoever equipped by their own forces, in case his close friend is the ever-young resplendent Lord. 3

As soon as born, the resplendent self, the destroyer of evils, seizes an arrow and asks the mother Eternity "who are the terrible, who are the renowned opponents?" 4

The powerful mother answers, "O son, he who seeks your enmity, fights as lightning in clouds." 5

O bounteous Lord, may you hear this: "surely you grant all what your devotees ask of you; whomsoever you make firm keeps firm." 6

When the resplendent Lord, the fighter, goes to battle borne by excellent vital energies, He is the foremost amongst the charioteers. 7

O Lord, the thunderer, may you repel all attacks coming on us from any directions; may you be to us a most abundant benefactor. 8

अस्माकं सु रथं पुर इन्द्रः कृणोतु सृतये । न यं धूर्वन्ति धूर्तयः ॥९॥
वृज्याम ते परि द्विषोऽरं ते शक्र दावने । गमेमेदिन्द्र गोमतः ॥१०॥

asmākaṃ sū rātham purā indraḥ kṛṇotu sūtaye |
nā yāṃ dhūrvanti dhūrtāyah || 9 || vṛijyāma te pāri dvishó
'raṃ te śakra dāvanē | gaméméd indra gómataḥ || 10 || ४५ ||

॥९॥ शनैश्चिद्यन्तो अद्रिवोऽश्वान्तः शतग्विनः । विवक्षणा अनेहसः ॥११॥
कुर्वा हि ते दिवेदिवे सहस्रा सुवृता शता । जरितृभ्यो विमहते ॥१२॥
विद्या हि त्वा धनं नयमिन्द्र दृढहा चिदारुजम् । आदारिणं यथा गयम् ॥१३॥
ककुहं चित्त्वा कवे मन्दन्तु धृष्णचिन्दवः । आ त्वा पणिं यदीमहे ॥१४॥
यस्ते रेवां अदाशुरिः प्रममपं मघत्तये । तस्य नो वेद आ भर ॥१५॥

śānaiḥ cid yānto adriṇo 'śvavantaḥ śatagrīnaḥ | vivā-
kṣhaṇā anchāsah || 11 || urdhvā hi te divé-dive sahasrā sū-
nṛitā śatā | jaritṛibhyo vimāhate || 12 || vidmā hi tva dha-
nanjayāṃ indra dṛiḥā cid ārujāṃ | ādāriṇaṃ yātha gāyam
|| 13 || kakuhāṃ cit tvā kave māudantu dṛiṣṇav indavaḥ |
ā tvā paṇīm yād imaho || 14 || yās te revān ādaśuriḥ pra-
mamārsha maghāttayo | tāsyā no véda ā bhara || 15 || ४५ ||

॥१६॥ इम उ त्वा वि चक्षते सखाय इन्द्र सामिनः । पुष्टावन्तो यथा पशुम् ॥१६॥
उत त्वाबधिरं वयं श्रुत्कर्णं सन्तमुतये । दुराद्रिह हवामहे ॥१७॥

imā u tvā ví cakshate sākṣāya indra somīnaḥ | puṣṭā-
vanto yāthā paśūm || 16 || utā tvābadhiram vayāṃ śrútkar-
ṇaṃ sāntam utāye | dūrād ihā havāmahe || 17 ||

May the resplendent Lord, whom no wicked force can harm, set our chariot in foremost place for the aquisition of rewards. 9

O powerful Lord, may we escape our enemies; may we come to you for your generous rewards, rich in cattle. 10

O Lord, strong and resolute, may we slowly approach you to be rich in vital powers and be possessed of unrivalled treasure, and unharmed (by calamities). 11

Your exalted excellence gives day by day hundreds and thousands of precious and auspicious rewards to your worshippers. 12

O resplendent Lord, we know you as the winner of wealth and breaker of firm obstacles. You are the opener (of the gate of wealth) and (giver of shelter) as a house. 13

O all-wise, exalted and brave Lord, subduer of evil forces, when we solicit you, the barterer, may our adorations exhilarate you. 14

May you bring to us the treasure of that opulent person, who is unwilling to give, and who reviles you regarding your generosity of bestowing wealth. 15

O resplendent, these our friends, effusers, singers of devotional love, wait and look to you like men with fodder to the herd of cattle. 16

We invoke you here from afar for our protection, for you are not deaf; your ears are always open to hear. 17

यच्छृश्रुया इमं हवँ दर्मपै चक्रिया उत । भवेरापिनो अन्तमः ॥१८॥
 यच्चिद्धि ते अपि व्यथिर्जगन्वांसो अमन्महि । गोदा इदिन्द्र वोधि नः ॥१९॥
 आ त्वां रम्भं न जिघ्रयो ररभ्मा शिवसम्पते । उस्मसि त्वा सधस्थ आ ॥२०॥

yác chu-
 srūyá imam havam dūrmārśham cakriyā utá | bháver āpīr
 no ántamaḥ ॥ 18 ॥ yác cid dhī te āpi vyáthir jaganvānsō
 ámanmahi | godá id indra bodhi naḥ ॥ 19 ॥ á tva rambhām
 ná jīvrayo rarabhmā śavasas pate | ūsmási tvā sadhástha
 ā ॥ 20 ॥ 45 ॥

स्तोत्रमिन्द्राय गायत पुस्तृम्याय सत्वने । नक्रियं वृण्वते युधि ॥२१॥
 अभि त्वा वृषभा सुते सुते सृजामि पीतये । नृम्या वृश्चही मदम् ॥२२॥
 मा त्वा मूरा अविप्यवो मोपहस्यान् आ दंभन् । मार्कौ ब्रह्मद्विषो वनः ॥२३॥
 इह त्वा गोपरीणमा मुहे मेन्दन्तु गधसे । सरो गौरो यथा पिव ॥२४॥
 या वृत्रहा परावति मना नवा च चुच्युवे । ता संसत्सु प्र वोचत ॥२५॥

stotrām indrāya gāyata puruṇṣimnyāya sātване | nákir
 yām vṛṇvaté yudhī ॥ 21 ॥ abhī tvā vṛishabhā suté sutām
 sṛijāmi pītāye | ṛimpā vy āṣṇuhī mādām ॥ 22 ॥ mā tvā
 mūrā avisbyāvo mōpahāsvāna ā dabhan | mākīm brahma-
 dvīśho vanah ॥ 23 ॥ ihā tvā gōparīṇasā mahé mandantu rā-
 dhase | sáro gauró yáthā piba ॥ 24 ॥ yā vṛitrahā parāvāti
 sánā nāvā ca cūcyuvé | tā saṁsātsu prā vocata ॥ 25 ॥ 46 ॥

If you hear this invocation, please display your invincible power and be our very nearest friend. 18

Whenever we come to you in our distress and offer praises, we only think of you. O resplendent Lord, may you give us wisdom. 19

O Lord of strength, we lean on you as old men lean on a staff. We entreat you to be always with us in the sacred works. 20

May you sing a song of praise to the resplendent Lord who is rich in wealth and bountiful and whom no one challenges in war. 21

When the prayers are repeated, I pour out the libation to you, O showerer, for your acceptance. May you accept it to your satisfaction and enjoy the exhilarating elixir of devotion. 22

Let not the fools or those who mock, beguile you, when they seek your protection; may you not favour the unbelievers and godless. 23

Let the worshippers exalt you here with sweet devotion and sincere dedication for the attainment of munificence. May you drink the elixir as *Gaura* deer drinks water from a pond. 24

Proclaim in our congregations those old and new riches which our Lord, the destroyer of evils, sends from afar. 25

अग्निवत्कद्रुवः मुनमिन्द्रः महत्सवाह्वे । अत्रदिदिष्टु पौंसम् ॥२६॥
 सत्यं तत्तुर्वशं यदा विद्वानां अह्नाव्यम् । ज्ञानद् तुर्वणे शमि ॥२७॥
 तर्गणि वो जनानां त्रदे वाजस्य गोमनः । समानमु प्र शंसिषम् ॥२८॥

āpibat kadrúvaḥ sutām indraḥ saháśrabāhve | átrāde-
 diṣht- paúnayam || 26 || satyám tát turváṣe yádan vídāno
 ahnavāyyám | vy ānat turváṇe śámi || 27 || tarāṇim vo jānā-
 nām tradám vájasya gómataḥ | samānám u prá śaṁsisham
 || 28 ||

ऋभुक्षणं न वर्तेव उक्थेषु तुम्यवृषम् । इन्द्रं सोमे 'सचा' सुते ॥२९॥
 यः कुन्तदिहि योन्यं त्रिशोकाय गिरि पृषुम् । गोम्यो गानुं निरेतवे ॥३०॥

ṛibhukṣhānam ná vartava ukthéshu tugryāvṛdham |
 indram sóme sácā sutó || 29 || yáḥ kṛintád íd ví yonyám
 triśókāya girim prithúm | góbhyo gātúm níretave || 30 || 47 ||

यदग्निषे मनम्यसि मन्दानः प्रेदिफक्षसि । मा तत्करिन्द्र मूळ्य ॥३१॥
 दुध्रे चिदि त्वावनः कृतं शृण्वे अधि क्षमि । जिगात्विन्द्र ते मनः ॥३२॥
 तवेदु ताः मुकीर्तयाज्मन्नुन प्रशस्तयः । यदिन्द्र मूळ्यासि नः ॥३३॥

yád dadhishé manasyási mandānāḥ préd iyakshasi | má
 tát kar indra mṛilāya || 31 || dabhrám cid dhí tvāvataḥ kṛi-
 tām śṛinvé ádhi kshámi | jígātv indra te mánah || 32 || tá-
 véd u táḥ sukīrtáyó 'sann utá práśastayah | yád indra
 mṛiláyāsi naḥ || 33 ||

The resplendent Lord displays His manly might, after a successful fight against thousands of armed obstructions, and accepting the exhilarating elixir from the gourd-pitcher. 26

He finds undeniable strength in intellectual people and also in those toiling and thereby He conquers again. the day to day miseries. 27

I praise the universal Lord, the deliverer of our families, the destroyer of evils, and the bestower of food and cattle. 28

I praise through hymns the mighty resplendent Lord, the augments of waters, for the attainment of wealth and wisdom while the devotional worship is performed with prayers. 29

It is only He who cleaves the hill for the people of three regions so that the wide womb is formed to allow the cows in captivity to issue forth. 30

Whatever anger you incur in your exhilaration, whatever you plan in your mind, or think to penalize us, O resplendent Lord, please do it not, but be kind to bless us. 31

O resplendent Lord, whatever little has been done by you for us is renowned on the earth. May your kindness turn to us. 32

O resplendent Lord, when you are kind to us, yours shall be this eulogy, and yours shall be these hymns of praises. 33

मा न एकस्मिन्नार्गसि मा द्वयोक्त त्रिषु । वधीर्मा शर भूरिषु ॥३४॥
त्रिभया हि त्वायेन उग्रादभिप्रमुङ्गिणः । दुस्मादुहसृतेपहः ॥३५॥

mā na ékasminn āgasi mā dvāyor utā
trishú | vādhir mā śura bhūrishu ॥ 34 ॥ bibhāyā hí tvā-
vata ugrād abhiprabhaṅgīṇaḥ | dasmād ahām itishāha
॥ 35 ॥ ४१ ॥

मा सख्युः शतुमा विदुः मा पुत्रस्य प्रभूवसो । आवृत्त्वदु ते मनः ॥३६॥
को नु मर्या अमिथितः सखा सखायमब्रवीत् । जहा को असादीपते ॥३७॥
एवारे वृषभा मुनेऽस्मिन्नुभूर्योवयः । श्वघ्नीव निवता चरन् ॥३८॥
आ ते गुता वचोयुजा हरी गृभ्णे सुमद्रथा । यदी ब्रह्मभ्य इहदः ॥३९॥
भिन्धि विश्वा अप हिपुः परि बाधो जही मधः । वसु स्पृहं तदा भर ॥४०॥
यदीन्द्राविन्दु यत्स्थिरे यत्पशाने पगभृतम् । वसु स्पृहं तदा भर ॥४१॥
यस्य ते विश्वमानुषो भूरदत्तस्य वेदति । वसु स्पृहं तदा भर ॥४२॥

mā sākhyuh śūnam ā vide mā putrāsya prabhūvaso |
āvṛitvad bhūtu te mānaḥ ॥ 36 ॥ kó nú marya āmithitaḥ sā-
khā sākṣāyam abravīt | jahā kó asmād īshate ॥ 37 ॥ evāre
vṛishabhā sūtē 'sinvan bhūry āvayaḥ | svaghnīva nivātā
cāran ॥ 38 ॥ ā ta eti vacoyujā hārī grībhṇe suinādrathā |
yād īm brahmābhya id dādaḥ ॥ 39 ॥ bhindhi viśvā āpa dvīshab
pāri bādho jahī mṛīdhaḥ | vāsu spārhām tād ā bhara ॥ 40 ॥
yād vilāv indra yāt sthiré yāt pārsāne pārābhṛitam | vāsu
spārhām tād ā bhara ॥ 41 ॥ vāsya te viśvamānusho bhūrer
dattāsya védati | vāsu spārhām tād ā bhara ॥ 42 ॥ ४१ ॥

O brave Lord, penalize us not for one sin, not for two, not for three, even not for many. 34

I am afraid of one like you only You are terrible, the destroyer of evils and strong enough to endure all attacks. 35

O bounteous Lord, may I never live to see my friend or son in distress; may your mind remain ever favourable towards me. 36

"O mortals, which friend, has, without provocation, ever abused a friend? who again is one that leaves his friend in distress?" 37

O showerer of blessings, when the devotional prayers are offered, you have always been eagerly accepting them to your delight like a hunter rushing down to his victim. 38

I draw here towards you the two horses harnessed to a beautiful car and yoked by hymns, since you give precious wealth to the sincere devotees. 39

May you cleave asunder all the hostile forces, and frustrate their destructive attacks, and bring us that wealth which we long for. 40

O resplendent Lord, what is concealed in the strongholds of evil forces, and in places not easily accessible,—bring us that wealth which we long for. 41

O resplendent Lord, what all men recognize as given abundantly by you, bring us that wealth which we long for. 42

(५२) पदचत्वारिंशं सूक्तम्

(१-३३) उपस्थिशहस्रम्यास्य सृज्यस्याज्यो वज्र ऋषिः । (१-२०, २०-३१, ३३) प्रथमादिविंशन्पुष्पामिकोनांय
 श्यादितुचम्य प्रथमिण्याधेन्द्रः, (२१-२४) एकविंश्यादितुचम्यां कानीक्य ध्रुवश्रवसो दानमृत्तिः (२५-२८, ३०)
 पञ्चविंश्यादितुचम्यां द्वाविंश्याश्च वायुर्देवता । (२) प्रथमचेः पादनिचुतः, (२-४, ६, १०, २३, २९, ३३)
 द्वितीयादितुचम्य पृथ्वीदशमीययोर्विंश्याकोनांयजीययस्त्रिंशीनाञ्च भाषघ्नी, (५) पञ्चम्याः ककुप्, (७, १०)
 सप्तम्यकोनविंश्यावृहती, (८) अष्टम्या अनुपुप, (९) नवम्याः सतोवृहती, (११-१५) एकादशीद्वादशयो-
 विंशरीभोत्तरः प्रगाथः (एकादश्या वृहती, द्वादश्या विपरीता सतोवृहती), (१३) त्रयोवृश्या द्विपदा जगती,
 (१४) चतुर्वृश्या विपरीतिकमप्या वृहती, (१५) पञ्चवृश्याः ककुप्पुष्टिग, (१६) षोडश्या विगदः,
 (१७) सप्तवृश्या जगती, (१८) अष्टावृश्या उपगिष्टावृहती, (२०) विंश्या विपमपदा वृहती, (२१-
 २२, २४, ३५) एकविंशीद्वाविंशीचतुर्विंशीद्वात्रिंशीनां पङ्क्तिः, (२५-२८) पञ्चविंश्यादितुच-
 म्यां प्रगाथः [(२५, २७) पञ्चविंशीसप्तविंश्यावृहती, (२६, २८) पञ्चविंश्याविंशयोः
 सतोवृहती], (३०) त्रिंश्या द्विपदा विगदः, (३१) एकविंश्याधोष्णिक् उन्दांसि ॥

॥१॥ त्वावतः पुरुवसो वयमिन्द्र प्रणेतः । स्मसि स्थानर्हरीणाम् ॥१॥
 त्वां हि सुत्वमद्रियो विद्म दानारमिषाम् । विद्म दानारं रथीणाम् ॥२॥

46.

Tvāvataḥ purūvaso vayám indra pranetaḥ | smāsi sthā-
 tar hariṇām || 1 || tvām hí satyāni adriyo vidmā dātāram
 ishām | vidmā dātāram rayiṇām || 2 ||

आ यस्य ते महिमानं शनमृते शनकतो । गीर्भिर्गुणन्ति कारवः ॥३॥
 सुनीथो घा स मर्त्यो यं मरुतो यमर्यमा । मित्रः पान्त्यद्रुहः ॥४॥
 दधानो गोमदश्ववत्सुवीर्यमादित्यजृत् पथते । सदा राया पुरुस्पृहा ॥५॥

ā yāsya te mahimā-
 nam śātamūte śātakrato | gīrbhir grīṇānti kāravaḥ || 3 || su-
 nītho gbā sá mártyo yám marúto yám aryamā | mitrāḥ
 pānty adrúbaḥ || 4 || dād bhāno gómad áshvavad suvíryam ādi-
 tyájūta edbate | sádā rāyā purusprīhā || 5 || ॥

O resplendent Lord of ample wealth, our guide, we are privileged to belong to one like you. You are the controller of all cosmic vital energies. 1

O possessor of resolute will-power, we know that truly you are the giver of nourishment and conferer of wealth to all. 2

O performer of various selfless deeds and possessor of hundreds of aids, the singers celebrate your majesty with their devotional songs. 3

Fortunate in life is that mortal whom the faultless Supreme Lord, who is also the Lord of vital principles, Lord of Justice, and the Lord of light, gives protection. 4

He, who is directed by mother Infinity, ever increases in wealth desired by all. He possesses abundant wisdom, vitality and brave children. 5

४२। तमिन्द्रं दानमीमहे शवसानमभीर्वम् । ईशानं राय ईमहे ॥६॥
 तस्मिन्नि सन्त्युतयो विश्वा अभीरवः सचा ।
 तमा वहन्तु सप्तयः पुरुवसुं मदाय हरयः सुतम् ॥७॥
 यस्ते मदा वरेण्यो य इन्द्र वृत्रहन्तमः ।
 य आदुदिः स्वर्तृभिः पृतनासु दुष्टरः ॥८॥
 यो दुष्टरो विश्ववार श्रवाय्यो वाजेष्वस्ति तरुना ।
 स नः शविष्ठ सवना वसो गहि गुमेम गोमति व्रजे ॥९॥
 गव्यो पु णो यथा पुराश्वयोत रथया । वरिवस्य महामह ॥१०॥

tām indram dānam īmahe śavasānam ābhīrvam | īśā-
 nam rāyā īmahe || 6 || tasmīn hi śānty ūtāyo viṣvā ābhira-
 vaḥ sácā | tām ā vahantu śāptayaḥ purūvāsum mādāya hā-
 rayāḥ sutām || 7 || yās te mādō vāreṇyo yā indra vṛitra-
 hāntamaḥ | yā ādadiḥ svār ṇībhīr yāḥ pṛitanāsu dushtā-
 raḥ || 8 || yō 'dushtāro viṣvavara śravāyyo vājeshv āsti ta-
 rutā | sā naḥ śavishṭha sāvanā vaso gahi gamēma gōmati
 vrajé || 9 || gavyō śrū ṇo yāthā purāśvayótā rathayā | vari-
 vasyā mahāmaha || 10 || १॥

४३। नहि ते शूर गवसांस्तं विन्दामि सत्रा ।
 दशस्या नो मघवन्न चिदद्रियो धियो वाजेष्विगविथ ॥११॥
 य ऋष्यः श्रावयन्मवा विश्वेत्स वेद जनिमा पुरुषुतः ।
 तं विश्वे मानुषा युगेन्द्रं हवन्ते तविषं यतस्वुचः ॥१२॥

nahī te śūra rādhaso 'ntam vindāmi satrá | daśasyā no
 maghavan nō cid adriyo dhīyo vājebhīr āvitha || 11 || yā
 ṛishvāḥ śravayātsakhā viṣvét sā veda jānimā puruṣtutāḥ |
 tām viṣve manushā yugēndram havante tavishām yatāsrū-
 caḥ || 12 ||

We solicit rewards from the resplendent Lord who is fearless and strong; we solicit wealth from the bounteous Lord. 6

Verily, in Him are combined all the protective measures; He is the Lord of vast wealth. May His gliding-steeds like blessings bear Him to the sacred place of devotion for his exhilaration. 7

That ecstasy of joy which is pre-eminent and which utterly destroys your enemies and which wins tributes from men and which is invincible in battles of cosmic life,— 8

—that ecstasy of yours, O well-worthy of praise, and the deliverer from enemies, (is remarkable). May you come to accept our oblations, O most mighty one, the giver of dwellings, may we obtain a treasure full of wisdom. 9

O lord of wealth, greatest of the great, may you, responding to our wishes for cows, horses and chariots, be gracious to us as ever. 10

O brave and bounteous Lord, I find no limit to your munificence. O Lord of resolute will-power, may you bestow your rewards on us and bless our offerings by giving us ample wealth and wisdom. 11

The graceful resplendent Lord is glorified and praised by His friends; He knows all generations; all men adore Him at all times and offer devotion like the pure butter being poured by ladles. 12

स नो वार्जेष्वविता पुरुवसुः पुरःस्थाना मघवा वृत्रहा भुवत् ॥१३॥
 अभि वो वीरमन्धसो मदेषु गाय गिरा महा विचेतसम् ।
 इन्द्रं नाम श्रुत्य शाकिनं वचो यथा ॥१४॥
 दृदी रेक्णस्तन्वे दुर्दिर्वसु दुर्दिर्वाजेषु पुरुहन् वाजिनम् । नूनमथ ॥१५॥

sá no vājeshv avitá purūvasuḥ purasthātá ma-
 ghāvā vritrahā bhuvat ॥ 13 ॥ abhi vo virām āndhaso mād-
 eshu gāya girā mahā vicetasam | indram nāma śrūtyam
 śākinam vaco yāthā | 14 ॥ dadī rékṇas tanvè dadīr vāsu
 dadīr vājeshu paruhuta vajinam | nūnām ātha ॥ 15 ॥

विश्वेषामिरज्यन्तं वसूनां सासक्तांसं चिदस्य वर्षसः । कृपयतो नूनमत्यथ ॥१६॥
 महः सु वो अरमिषे स्तवामहे मीळहुषे अरंगमाय जर्मये ।
 यज्ञेभिर्गीर्भिविश्वमनुषां मरुतामियक्षसि गायं त्वा नमसा गिरा ॥१७॥
 ये पातयन्ते अज्मभिर्गिरीणां सुभिरेषाम् ।
 यज्ञं महिष्वर्णीनां सुघ्नं तुविष्वर्णीनां प्राध्वरे ॥१८॥
 प्रभङ्गं दुर्मतीनामिन्द्रं शविष्ठा भर । रयिमस्मभ्यं युज्यं चोदयन्मते ज्येष्ठं चोदयन्मते ॥१९॥

viśveshām irajyāntam vāsūnām sāsakṭāṁsam cid asya
 vārpaśaḥ | kṛipayatō nūnām āty ātha ॥ 16 ॥ mahāḥ sū vo
 āram ishe stāvāmahe mīḷhashe aramgamāya jāgmaye | ya-
 jñēbhīr gīrbhīr viśvāmanushām marūtam iyakshasi gāye tvā
 nāmasā girā ॥ 17 ॥ yē pātāyante ajmabhir girīṇām sūbbhir
 eshām | yajñām mahishvāṇinām sunamām tuvishvāṇinām prā-
 dhvaré ॥ 18 ॥ prabhaṅgām dūrmatinām indra śavishṭhā
 bhara | rayim asmābhyam yujyam codayanmate jyēsthām
 codayanmate ॥ 19 ॥

May the bounteous Lord, the destroyer of the evils of ignorance, be our champion and protector in critical struggles of our life. 13

O devotees, may you sing with a loud voice the sacred lores in the wild rapture of spiritual joy; may your wise and strong Lord, humbler of adversaries, be ever honoured by your praises. 14

O glorified by all (the resplendent Lord), may you give wealth, give treasure and vigour and provide abundant food in critical times of life-struggle just now, without delay. 15

May the Lord of all precious things, who according to His pleasure can change His charming forms, give us abundant wealth and wisdom just now, without delay. 16

We praise with oblations and hymns that blissful mighty Lord, showerer of bounties and very much wish that He comes. You are worshipped by every man, including cloud-bearing winds. May I adore you constantly with song and prayers. 17

We offer devotion to those loud-sounding clouds who rush along with streaming trains of rain showers; may we obtain in the worship the happiness which these loud roarers bestow. 18

O resplendent Lord, the mightiest, may you, O inspirer of intellect, bring to us suitable wealth that crushes men of evil minds. O inspirer, bring to us most excellent wealth. 19

सन्तिः सुसन्तिरुग्र चित्र चेतिष्ठ सृन्त ।
 प्रासहो सम्राट् सहुरिं सहन्तं भुज्युं वाजेषु पृर्व्यम् ॥२०॥

sānitaḥ sūsanitar ūgra c. 'a cētishṭha
 sūnṛita | prāsāhā samrāt sāhurim sāhantam bhujyūm vāje-
 shu pūrvyam ॥ 20 ॥ 4 ॥

आ स एतु य ईवृदाँ अदेवः पूर्तमादुदे ।
 यथा चिद्वशो अश्व्यः पृथुश्रवसि कानीतेऽस्या व्युज्यादुदे ॥२१॥
 षष्टिं सहस्राश्व्यस्यायुतोसनमुप्राणां विंशतिं शता ।
 दश श्यावीनां शता दश व्यरुषीणां दश गवां सहस्रा ॥२२॥
 दशश्यावा क्रुधद्रयो वीतवारास आशवः । मथा नेमिं नि वावृतुः ॥२३॥
 दानासः पृथुश्रवसः कानीतस्य सुराधसः ।
 रथं हिरण्ययं ददन्महिष्ठः सुरिर्भृद्वर्षिष्ठमकृत श्रवः ॥२४॥
 आ नो वायो महे तने याहि भ्रवाय पाजसे ।
 वयं हि ते चक्रुमा भूरिं दावने सद्यश्चिन्महि दावने ॥२५॥

ā sā etu yā ivad ān ādevaḥ pūrtām ādadé | yáthā cid
 vāṣo aśvyāḥ prithuśravasi kanīte 'syā vyúshy ādadé ॥ 21 ॥
 śhaṣṭīm sahasrāśvyasyāyūtāsanam ūśṭrānām viṁśatīm
 śatā | dāśa śyāvīnām śatā dāśa tryārushīnām dāśa gāvām
 sahasrā ॥ 22 ॥ dāśa śyāvā pīdhādrayo vītāvārāsa āśavaḥ |
 mathrā nemim nī vāvṛituh ॥ 23 ॥ dānāsaḥ prithuśravasaḥ
 kanītasya surādhasaḥ | rātham hiraṇyāyam dādan māñhi-
 śṭhaḥ sūrīr abhūd vārshishṭham akṛita śravah ॥ 24 ॥ ā no
 vāyo mahé tane yāhi makhāya pājase | vayām hi te ca-
 kṛimā bhūri dāvāne sadyaś cin māhi dāvāne ॥ 25 ॥ 5 ॥

O most bountiful, strong, wondrous, most splendid, excellent and supremely truthful; may you, by our prowess, O universal ruler, overpower them who attack us, and may you bring to us ample wealth for our enjoyment. 20

Let the new disciple, though not so divine, approach the one who has received the living gift of knowledge. May he, the God-dependent soul, the enjoyer of fruits, approach the loving Lord, the possessor of immense treasures, for enlightenment during the break of dawn. 21

I, the God-blessed wealthy person, thank Him for possessing sixty thousand horses, ten thousand cattle, twenty hundred camels, and a thousand brown mares with three red patches. 22

(Let me thank God and proclaim): "I have ten brown horses, who turn the wheel of my chariot with swift whirl; they are of high speed and mature vigour." 23

These are the gifts of the loving Lord, the possessor of immense treasures. He donates golden chariot and proves himself most liberal and wise. He Himself wins wide fame in the world. 24

Come to us, O Lord of vitality, to bestow upon us great wealth and glorious strength. We have been offering to you, O giver of abundant wealth, so that you give much to us; we are also just now offering the same to you, the giver of gifts. 25

॥ २६ ॥

यो अश्वेभिर्वहते वस्ते उस्त्रास्त्रिः सप्त सप्ततीनाम् ।

एभिः सोमेभिः सोममुद्भिः सोमपा दानाय शुक्रपूतपाः ॥२६॥

यो म इमं चिदु त्मनामन्दच्चित्रं दावते ।

अरुद्वे अक्षे नहुषे सुकृत्वनि सुकृत्तराय सुकृतुः ॥२७॥

उच्चथ्येद् वपुषि यः स्वराळुत वायो घृतस्त्राः ।

अश्वेषितं रजेषितं शुनेषितं प्राज्म तदिदं नु तत् ॥२८॥

yó aśvebhīr vāhate vāsta ustrās triḥ sapta saptatīnām |
ebhiḥ sómebhiḥ somasūdbhiḥ somapā dānāya śukrapūtapāḥ
|| 26 || yó ma imāṃ cid u tmānamandac cītrāṃ dāvāne |
aratyé ākshe nāhushe sukṛītvani sukṛīttarāya sukrātuḥ || 27 ||
ucathyē vāpuṣhi yāḥ svarāḥ utā vāyo ghṛitasnāḥ | aśveshi-
tam rājeshitam śuneshitam prājma tād idāṃ nū-tāt || 28 ||

अथ प्रियमिषिराय पष्टिं सहस्रासनम् । अश्वानामिन्न वृष्णाम् ॥२९॥

गावो न यूथमुप यन्ति वध्र्य उप मा यन्ति वध्र्यः ॥३०॥

अथ यच्चारथे गुणे शतमुष्ट्रौ अचिकदत् । अथ श्वितेषु विंशतिं शता ॥३१॥

ādha priyām ishirāya śashtīm sahasrasanam | aśvānām in-
nā vṛishṇam || 29 || gāvo nā yāthām ūpa yanti vādhraya
ūpa nā yanti vādhrayah || 30 || ādha yāc cārathe gaṇé śa-
tīm ushtrān acikradat | ādha śvītneshu viṃśatīm śatā || 31 ||

He, the sun, comes speedily mounted on horses and invested with thrice seven times seventy ($3 \times 7 \times 70 = 1470$) golden rays of morning. He (the sun) comes to you, the Lord, with these healing herbs; and learned priests offer our invocations to you, the acceptor of loving devotion,—bright and pure. 26

Of His own sweet-will, He has been pleased to give me these honoured gifts. He is the performer of good works, and inspires men who are courteous, liberal, and determined to perform noble deeds on the basis of their pre-eminent good actions. 27

O Lord of vital energies, you are self-resplendent in your glorious form; you are bright like pure butter, you grant me the gifts of divine spirituality inspired by vital energies, willing efforts, and god-inspired love. Surely these are inspired by the blessings of our Lord. 28

May I enjoy these gifts worthy to be enjoyed by the beneficent kings, corresponding to sixty thousand bulls, vital and vigorous like horses. 29

As the cows approach the herd, in the same manner the castrated bullocks come for refuge; may the bullocks come to me for refuge. 30

He calls hundred camels (to be donated) when the herd has been grazing in the woods, and two thousand white cows from among the white herds. 31

शुतं दासे बल्लुथे विप्रस्तरुक्ष आ ददे ।
 ते ते वायविमे जना मदन्तीन्द्रगोपा मदन्ति देवगोपाः ॥३२॥
 अध स्या योषणा मही प्रतीची यशमश्वयम् । अधिरुक्मा वि नीयते ॥३३॥

śatam dasē balluthē vipras taruksha á dade | té te vāyav
 imé jana madantīndragopa mādanti devāgopāḥ || 32 || ádha
 syā yoshana mahī pratīci vāsam asvyaṁ | ádhirukmā ví
 niyate || 33 || ८॥

(४७) सप्तचत्वारिंशं सूक्तम्

(१-१८) अष्टादशर्चस्यान्प सूक्तस्यापस्त्रित क्रयिः । (१-१३) प्रथमादिप्रयोदशर्चामादित्याः ।

(१४-१८) चतुर्दश्यादिपञ्चानाञ्चादित्योपसो देवताः । मदापस्त्रिरुक्त्वः ॥

३३॥ महि वो महतामघो वरुण मित्रे दाशुषे ।
 यमादित्या अमि द्रुहो रक्षथा नेमघं नशदनेहसो व ऊतयः सुऊतयो व ऊतयः ॥१॥
 विदा देवा अघानामादित्यासो अपाकृतिम् ।
 पक्षा वयो यथोपरि व्यस्मे शर्म यच्छतानेहसो व ऊतयः सुऊतयो व ऊतयः ॥२॥
 व्यस्मे अधि शर्म तत्पक्षा वयो न यन्तन ।
 विश्वानि विश्ववेदसो वरुण्या मनामहेऽनेहसो व ऊतयः सुऊतयो व ऊतयः ॥३॥

47.

Māhi vo mahatām āvo vāruṇa mītra dāśuṣhe | yām ādi-
 tyā abhī druhó rākshathā nēm agham nashāṇ anehāso va
 ūtāyaḥ suūtāyo va ūtāyaḥ || 1 || vidā devā aghāmām ādityāso
 apākṛitim | pakṣā vāyo yāthopāri vy āsmé śarma yachā-
 tānehāso va ūtāyaḥ suūtāyo va ūtāyaḥ || 2 || vy āsmé ādhi
 śarma tát pakṣā vāyo ná yantana | viśvāni viśvavedaso
 varūthyā manāmabe 'nehāso va ūtāyaḥ suūtāyo va ūtāyaḥ
 || 3 ||

The sage accepts the donation of hundreds from the liberal giver and benefactor. O vital Lord, we belong here to you, and you alone. Men rejoice when protected by the resplendent Lord and guarded by Nature's bounties. 32

(By your grace) may this stately maiden adorned with gold be led forth towards me, the brilliant and strong youth. 33

47

O Lord of light and bliss, great are you and great are your protections which you give to the dedicated devotees. No evil can harm him, whom, O the cosmic solar rays, you guard from injury. Your aids are void of harm, and verily your aids are true aids. 1

O Lord of cosmic solar rays, you know the way to keep all evils at a distance; may you grant us happiness as birds by their wings over their off-springs. Your aids are void of harm and verily your aids are true aids. 2

May you grant us happiness as birds by their wings over their offsprings; O possessor of all wealth, we solicit from you all riches suitable for our life, your aids are void of harm and verily your aids are true aids. 3

यस्मा अरासत् क्षयं जीवान् च प्रचेतसः ।
 मनोर्विश्वस्य घेदिम आदित्या राय ईशतेऽनेहसो व ऊतयः सुऊतयो व ऊतयः ॥४॥
 परि णो वृणजन्नघा दुर्गाणि रूध्यो यथा ।
 स्यामेदिन्द्रस्य शर्मण्यादित्यानामुतावस्यनेहसो व ऊतयः सुऊतयो व ऊतयः ॥५॥

yāsmā ārāsata kshāyam jīvātum ca prācetasah | mā-
 nor viśvasya ghéd imā ādityā rāyā īshate 'nehāso va ūtā-
 yah suūtāyo va ūtāyah || 4 || pāri ṇo vṛṇajann aghā dur-
 gāṇi rathyò yathā | syāméd indrasya śarmāṇy ādityānām
 utāvasy anehāso va ūtāyah suūtāyo va ūtāyah || 5 || १ ||

१८॥ परिहृतेदना जनो युष्मादत्तस्य वायति ।
 देवा अदभ्रमाश वो यमादित्या अहेतनानेहसो व ऊतयः सुऊतयो व ऊतयः ॥६॥
 न तं त्रिगं च न त्यजो न द्रांसदुभि तं गुरु ।
 यस्मा उ शर्म सप्रथ आदित्यासो अराध्वमनेहसो व ऊतयः सुऊतयो व ऊतयः ॥७॥
 युष्मे देवा अपि प्मसि युध्यन्त इव वर्मसु ।
 यूयं महो न एनसो यूयमभीदुरुष्यतानेहसो व ऊतयः सुऊतयो व ऊतयः ॥८॥

parihvritéd aná jāno yushmā dattasya vāyati | devā ādabhi-
 ram āśa vo yām ādityā āhetanānehāso va ūtāyah su-
 tāyo va ūtāyah || 6 || ná tām tigmām canā tyājo ná drāsād
 abhī tām gurú | yāsmā u śarma saprātha ādityāso ārādhvam
 anehāso va ūtāyah suūtāyo va ūtāyah || 7 || yushmé devā
 āpi shmasi yūdhyanta iva vārmasu | yūyām mahó na énaśo
 yūyām ārbhād urushyatānehāso va ūtāyah suūtāyo va ūtā-
 yah || 8 ||

To whomsoever these agile solar rays give shelter and the means of life, they keep full control over the wealth of everyone; your aids are void of harm and verily your aids are true aids. 4

May our sins and sorrows pass us by, as drivers of the chariots avoid rough roads; may we abide in resplendent Lord's guard and in the protection of the cosmic solar rays; your aids are void of harm and verily your aids are true aids. 5

Verily men obtain by painful means the wealth which you bestow on them; O divine cosmic rays, the person, whom you favour, wins great riches; your aids are void of harm and verily your aids are true aids. 6

On him shall neither fear nor wrath fall and no heavy calamity visits him whom the cosmic solar rays give shelter and extensive happiness; your aids are void of harm and verily your aids are true aids. 7

O divine, may we abide in you as warriors in their armour; may you guard us from great calamities and guard us from even small ones; your aids are void of harm and verily your aids are true aids. 8

अदितिर्न उरुष्यत्वदितिः शर्म यच्छतु ।
 माता मित्रस्य रेवतोऽर्यम्णो वरुणस्य चानेहसो व ऊतयः सुऊतयो व ऊतयः ॥९॥
 यदेवाः शर्म शरणं यद्भद्रं यदनानुरम् ।
 त्रिधानु यद्वरुणो तदस्मानु वि यन्तनानेहसो व ऊतयः सुऊतयो व ऊतयः ॥१०॥

áditir na urushyatv áditiḥ śarma yachatu | mātā
 mitrásya reváto 'ryamṇó varuṇasya cāneháso va utáyah
 suūtáyo va utáyah || 9 || yád devaḥ śarma śaraṇám yád
 bhadráṃ yád anaturám | tridhānu yád varūthyam tād
 asmāsu vi yantanāneháso va utáyah suūtáyo va utáyah
 || 10 || ॥

५० आदित्या अयं हि ख्यताधि कूलादिव स्पशः ।
 सुतीर्थमवतो यधानु नो नेपथा सुगमनेहसो व ऊतयः सुऊतयो व ऊतयः ॥११॥
 नेह भद्रं रक्षस्यते नावये नोपया उत ।
 गवे च भद्रं धेनेव वीराय च श्रवस्यनेहसो व ऊतयः सुऊतयो व ऊतयः ॥१२॥
 यदाविर्यदपीच्यं देवामो अस्ति दुष्कृतम् ।
 त्रिन तद्विश्वमाप्स्य आरे अस्मद्धाननानेहसो व ऊतयः सुऊतयो व ऊतयः ॥१३॥

ádityā áva hí khyátádhi kúlād iva spáśaḥ | sutīrthám
 árvato yathānu no neshathā sugám aneháso va utáyah
 suūtáyo va utáyah || 11 || uchá bhadráṃ rakshasvīne náva-
 yaí nópaya utá | gáve ca bhadráṃ dhenáve viráya ca śra-
 vasyatē 'neháso va utáyah suūtáyo va utáyah || 12 || yád
 ávir yád apīcyam dévāso ásti duṣhkṛitám | trité tād víśvam
 áptyá áre asmád dadbhātanāneháso va utáyah suūtáyo va
 utáyah || 13 ||

May Mother Eternity defend us, may Mother Eternity guard us and give happiness; verily, she is the mother of Nature's bounties such as the sun, the vital wind and the ocean; your aids are void of harm and verily your aids are true aids. 9

O divine powers, grant to us the happiness which is secured, auspicious and free from sickness, and which is triply strong and fit for shelter; your aids are void of harm and verily your aids are true aids. 10

O lord of cosmic rays, look down upon us as a guide exploring from the shore of a sea; as men lead horses to secure destination, so conduct us along a good path; your aids are void of harm and verily your aids are true aids. 11

Let there be no peace and prosperity to insurgents, nor to him who threatens or assails us; but let there be prosperity to our cattle and milch kine and for the man, who strives for fame; your aids are void of harm and verily your aids are true aids. 12

O divine, may you remove far away from us even far away from three accessible regions, —each evil, manifest or concealed; your aids are void of harm and verily your aids are true aids. 13

यच्च गोषु दृष्वप्यं यच्चासे दुहितर्दिवः ।
 त्रिताय नद्विभावर्याप्याय परा वहानेहसो व ऊतयः सुऊतयो व ऊतयः ॥१४॥
 निष्कं वा वा कृण्वन्तु स्वजं वा दुहितर्दिवः ।
 त्रिते दृष्वप्यं सर्वमाप्ये परि ददमस्यनेहसो व ऊतयः सुऊतयो व ऊतयः ॥१५॥

yác ca góshu dushvápnnyam yác cūsmé duhi-
 tar divah | tritáya tát v'bhāvary āptyāya pára vahānehāso
 va ūtāyah suūtāyo va ūtāyah || 14 || nishkāṁ vā ghā kṛiṇā-
 vate srājam vā duhitar divah | trité dushvápnnyam sārvaṁ
 āptyé pári dadmasy anehāso va ūtāyah suūtāyo va ūtāyah
 || 15 || ० ||

तदन्नाय तदपसे तं भागमुपसेदुषे ।
 त्रिताय च द्विताय चोपो दृष्वप्यं वहानेहसो व ऊतयः सुऊतयो व ऊतयः ॥१६॥
 यथो कलं यथो शफं यथं ऋणं संनयामसि ।
 एवा दृष्वप्यं सर्वमाप्ये सं नयामस्यनेहसो व ऊतयः सुऊतयो व ऊतयः ॥१७॥
 अजैष्माद्यासनाम् चाभूमानांसो वयम् ।
 उषो यस्मादृष्वप्यादभैष्माप तदुच्छत्वनेहसो व ऊतयः सुऊतयो व ऊतयः ॥१८॥

tādannāya tādapase tám bhāgām upasedúshe | tritáya
 ca dvitáya cósho dushvápnnyam vahānehāso va ūtāyah suū-
 tāyo va ūtāyah || 16 || yáthā kalām yáthā śaphām yátha
 ṛiṇām samnáyāmasi | evá dushvápnnyam sārvaṁ āptyé sám
 nayāmasy anehāso va ūtāyah suūtāyo va ūtāyah || 17 ||
 ájaishmādyāsanaṁ cábhūmánāgasō vayām | úsho yásmād
 dushvápnnyād ábhaishmāpa tát uchātṽ anehāso va ūtāyah
 suūtāyo va ūtāyah || 18 || 10 ||

O daughter of heaven (the dawn), whatever ill-dream threatens ourselves or relates to our cattle's distress, remove it to the wide far away regions of subconsciousness; even away from the three such regions; your aids are void of harm and verily your aids are true aids. 14

O lady of the light (dawn), whatever ill dream that threatens the maker of gold ornaments or the maker of garlands, let us transfer it to the remote distances of wide regions of subconsciousness, second and the third; your aids are void of harm and verily your aids are true aids. 15

O lady of the light, may you drive away the evil dream to the second and third regions (of subconsciousness),—such a dream, in which we appear to be creatures and souls of remote distances, who are ordained to enjoy or do what we enjoy and do while awake; your aids are void of harm and verily your aids are true aids. 16

As we throw off the nails of fingers and hoofs of animals (as insignificant parts) and as we discharge debt, in the same manner disburse all the evil dreams to the remote regions (places of our subconsciousness); your aids are void of harm and verily your aids are true aids. 17

O dawns, may we be free from evil dreams; may these dreams, which we were afraid of, depart from us and may we feel today victorious and happy; your aids are void of harm and verily your aids are true aids. 18

(४८) अष्टवतारिणो सुतम्

(१-१५) पञ्चदशवस्यास्य मृतस्य वीरः काण्वः प्रगाय क्रपिः । सोमो देवता । (१-४, ६-१५)

प्रथमाद्विचतुर्केषां पञ्चमादिदशानाञ्च विष्टुम्, (५) पञ्चम्याश्च जगती छन्दसी ॥

४११॥

स्वा॒दोर॑भक्षि॒ वय॑सः सुमे॒धाः स्वा॒ध्यो वरि॑वो॒वित्तर॑स्य ।
 विश्वे॒ यं दे॒वा उ॒त मर्त्य॑सो मधु॒ ब्रुव॑न्तो॒ अभि॑ संचर॑न्ति ॥१॥
 अ॒न्तश्च॒ प्रागा॒ अदि॑तिर्भ॒वास्य॑वया॒ता हर॑सो॒ दैव्य॑स्य ।
 इ॒न्द्रवि॑न्द्रस्य स॒ख्यं जु॑पा॒णः श्रौ॑ष्टी॒व धुर॑मनु॒ राय॑ क्र॒ध्याः ॥२॥
 अपा॑म॒ सोम॑म॒मृता॑ अ॒मृता॑न्म॒ ज्योति॑रवि॒दाम॑ दे॒वान् ।
 किं नून॑म॒स्मान्कृ॑णव॒द्गतिः॑ किमु॒ धूर्ति॑र॒मृत॑ म॒र्त्यस्य॑ ॥३॥

48.

Svādór abhakshi váyasah sumedhāḥ svādhyo varivovít-
 tarasya | víṣve yām devā utá mártyaśo mādhu bruvánte
 abhi samcáranti || 1 || antás ca prágā áditir bhavāsy ava-
 yātá háraso daívyasya | índav índrasya sakhyām jushānāḥ
 śraúshṭīva dbúram ánu rāyá řidhyāḥ || 2 || ápāma sómam
 amṛitā abhūmáganma jyótir ávidāma devān | kíṃ nūnām
 asmān kṛiṇavad áratih kíṃ u dhūrtir amṛita mártyasya
 || 3 ||

शं नो भव हृद् आ पीत इन्द्रो पित्रेयं सोम सूनवे सुशेवः ।
 सखेव सख्यं उरुशांस वीरः प्र ण आयुर्जीवसे सोम तारी ॥४॥
 इमे मा पीता यशसे उरुष्यवो रथं न गावः समनाह पर्वसु ।
 ते मा रक्षन्तु विश्वसंश्चरित्राद्भुत मा सामाद्यवयन्त्विन्दवः ॥५॥

sām no bhava hṛidā ā pitā indo pitēva soma sūnāve
 suśévaḥ | sákheva víkhyā uruśaṁsa dhírah prā na áyur ji-
 vāse soma tārīḥ || 4 || imé mā pitā yaśasa uruśhyāvo rá-
 tham ná gāvaḥ sām anāha pārvasu | té ma rakshantu ví-
 śrāsaḥ caritrād utá mā sāmādyavayantv índavaḥ || 5 || ॥



May I with wisdom and devotion enjoy the delicious and widely honoured health-giving food, which all godly men and divine powers proclaim to be sweet, and try to procure for eating. 1

O delightful elixir, you are divinely pure and as you enter within unimpaired, you avert the anger of the divine forces; may you, enjoying the friendship of the resplendent, carry us to wealth as a swift horse brings the chariot speedily (to riches). 2

As we drink the elixir of divine love, we become immortal; we attain the heavenly light, we have known the secrets of divine forces. Now what would the malignant do to harm us? O immortal, what mortal man's deception now to us? 3

O pure divine elixir, may you be sweet and blissful when absorbed into our hearts, as a kind father to his son, or as a friend to a friend. O pure elixir, worthy of wide praise, may you extend our years that we live long. 4

I have drunk these glorious drops of divine elixir which give me freedom. Closely they knit together my joints as bullocks drawing together a chariot falling in pieces. Let them protect my foot from slipping on the way. May they deliver me from sickness. 5

४१२४

अग्निं न मा मथितं सं दिदीपुः प्र चक्षय कृणुहि वस्यसो नः ।
 अथा हि ते मद आ सोम मन्ये रेवौ इव प्र चरा पुष्टिमच्छ ॥६॥
 इक्षिरेण ते मनसा सुतस्य भक्षीमहि पित्र्यस्येव रायः ।
 सोमं राजन् प्र ण आयूषि तारीरहानीव सूर्यो वासराणि ॥७॥

agnim ná ma mathitam sám didipah pra cakshaya kri-
 nuhi vásyaso nah | áthā hí te máda á soma manye reváu
 iva prá carā pushtim ácha 6 ishiraṇa te manasā sutá-
 sya bhakshīmāhi pítiryasyeva rāyah | sóma rājan prá ṇa
 āyūṁshi tārīr áhānīva sūryo vāsarāṇi 7 |

सोमं राजन्मूळया नः स्वस्ति तव स्मसि ब्रत्यांस्तस्य विद्धि ।
 अलर्तिं दक्ष उत मन्थुरिन्द्रो मा नो अर्यो अनुकामं परा दाः ॥८॥
 त्वं हि नस्तन्वः सोम गोपा गात्रेगात्रे निषसत्था नृचक्षाः ।
 यत्ते वयं प्रमिनाम ब्रतानि स नो मृळ सुषुखा देव वस्यः ॥९॥
 ऋदुदरेण सख्या सचेय यो मा न रिष्येद्वर्यश्च पीतः ।
 अयं यः सोमो न्यधाय्यस्मे तस्मा इन्द्रं प्रतिरमेम्यार्युः ॥१०॥

sóma rājan mri-
 lāyā nah svastī tāva smasi vratyās tāsya viddhi | álartī
 dāksha utá manyúr indo má no aryó anukāmám parā dāh
 || 8 || tvām hí nas tanvāḥ soma gopā gātre-gātre nishasátthā
 nṛicákshāḥ | yát te vayām pramināna vratāni sá no mṛṣa
 suṣhakhā deva vásyah || 9 || ṛidūdāreṇa sākhyā saceya yó
 mā ná rishyed dharyasva pītāḥ | ayām yāḥ sómo ny ádhāyy
 asmé tásmā indram pratíram emy āynḥ || 10 || 12 ||

O divine elixir, kindle me like the fire produced by friction; give us a clearer insight and make us rich in enlightenment; I praise you now for exhilaration; come now, full of wealth and wisdom, to nourish us. 6

May we enjoy the pleasure you give with an enlivened spirit as men enjoy paternal wealth. O love divine, may you prolong our lives as the sun makes the universal days grow longer. 7

O elixir, the glorious one, bless us for our welfare; we are your worshippers; may you recognize it. O the shining one, may not the enemy become strong and fierce; may you not give us up unto our foeman's pleasure. 8

O divine elixir, you are the guardian of our bodies, you dwell in each limb as the beholder of men. When we offend you against your holy statutes, may you, as a kind friend, best of all, be gracious. 9

O Lord of vital energies, may I have a friend whose heart is tender, and who will never harm me even when intoxicated with power. May this elixir be deposited within me permanently; for this I pray to the resplendent Lord. 10

॥ ११ ॥

अप॒ त्या अ॒स्थुरनि॒रा अमी॒वा निर॑त्र॒सन्तमि॒षीचि॒रभै॒षुः ।
 आ सोमो॑ अ॒स्मौ अ॒रुह॒द्विहा॒या अग॑न्म॒ यत्र॑ प्र॒तिर॑न्त॒ आयुः॑ ॥११॥
 यो न॒ इन्द्रोः॑ पि॒तरो॒ ह्यसु॑ पी॒तोऽम॑त्यो॒ मर्त्यो॑ आवि॒वेश ।
 तस्मै॑ सोमा॒य ह॒विषा॑ वि॒धेम॑ मृ॒ळीके॑ अस्य सु॒मुतो॑ स्याम ॥१२॥
 त्वं सोम॑ पि॒तृभिः॑ संवि॒द्वानोऽनु॑ यावा॒पृथि॒वी आ त॑तन्व ।
 तस्मै॑ त इन्द्रो॑ ह॒विषा॑ वि॒धेम॑ व॒यं स्याम॑ प॒तयो॑ र॒यीणाम्॑ ॥१३॥

āpa tyā asthur ānira āmivā nīr atrasan tāmishīcīr ābhai-
 shubh | ā sómo asmāu arohad víhāya āganma yātra prati-
 rānta āyuh ॥ 11 ॥ yó na induh pitaro hṛtsú pītó 'martyo
 mártyañ avivēṣa | tasmai sómāya havishā vidhema mṛṣīkē
 asya sumatau syāma ॥ 12 ॥ tvāṁ soma pitṛībhiḥ samvidāno
 'nu dyāvāprithivī ā tatantha | tasmai ta indo havishā vi-
 dhema vayāṁ syāma pātayo rayīṇām | 13 ॥

त्रा॒तारो॑ दे॒वा अधि॑ वो॒चता॒ नो मा नो॑ नि॒द्रा ई॒शत॑ मोत॒ जल्पिः॑ ।
 व॒यं सोम॑स्य वि॒श्वह॑ प्रि॒यासः॑ सु॒वीरा॑सो वि॒दथ॑मा व॒दिम॑ ॥१४॥
 त्वं नः॑ सोम॑ वि॒श्वनो॑ वयो॒धास्त्वं स्व॑र्वि॒दा वि॒शा नृ॑चक्षाः ।
 त्वं न॑ इन्द्र ऊ॒तिभिः॑ स॒जोषाः॑ प॒हि प॒श्वाता॑दुत वा पु॒रस्ता॑त् ॥१५॥

trātāro devā

ādhi vocatā no mā no nidrā īṣata mōtā jālpīḥ | vayāṁ só-
 masya viśvāha priyāsaḥ suvīraso vidātham ā vadema ॥ 14 ॥
 tvāṁ naḥ soma viśvato vayodhas tvāṁ svarvīd ā viṣā nṛ-
 cākṣhāḥ | tvāṁ na inda ūtibhiḥ sajōṣaḥ pāhi paścātād utā
 vā purastāt ॥ 15 ॥ ॥

May these irremovable sicknesses lose their strength and vanish. Let these terrible pains, which have made us tremble, go away. May the mighty elixir getting active be effective to the climax. Let us feel that we have attained that draught by which men prolong life. 11

That elixir, drunken into our hearts, has entered, immortal into us, the mortals, so let us, O fathers, invoke this elixir with devotion, may we rest securely in his grace and favour. 12

O divine elixir, you spread yourself extensively through earth and heaven in association with our guardians. So let us serve you with devotion and become lords of riches. 13

O Nature's bounties, the protectors, may you give us your blessings. Let not dreams or idle talks overpower us. May we be ever-dear to the divine Lord, and along with brave sons around us, may we address the synod. 14

O divine love, may you provide life-giving food from all sides. You are the bestower of happiness, beholder of all men; may you enter us, and, rejoicing with your protecting powers, preserve us from behind and before. 15

(४९.) गङ्गोत्पत्त्यां सूक्तम्

(१-१०) इत्यर्चन्यास्य सूक्तस्य कण्वः प्रम्कण्वः कविः । इन्द्रो देवता । प्रगायः (विषयार्था ब्रह्मती, समर्थां सतोद्ब्रह्मती) उन्दः ॥

॥ १५४ ॥

अभि प्र वः सुरार्धसमिन्द्रमर्चं यथा विदे ।
 यो जरितृभ्यो मधवां पुरुवसुः सहस्रेणेव शिक्षति ॥१॥
 शतानीकेव प्र जिगाति धृष्णुया हन्ति वृत्राणि दाशुषे ।
 गिरेरिव प्र रसां अस्य पिविरे दत्राणि पुरुभोजसः ॥२॥

49

Abhi prā vaḥ surārdhasam indram arca yāthā vidé | yó
 jaritribhyo maghāvā purūvasuḥ sahasreṇeva śikṣhati || 1 ||
 śatānikeva prā jigāti dhṛiṣṇuṣyā hānti vṛitrāṇi dāśuṣhe |
 girér iva prā rāsā asya pinvire dātrāṇi purubhōjasah || 2 ||

आ त्वां सुतासु इन्दवो मदा य इन्द्र गिर्वणः ।
 आपो न वज्रिन्नन्योक्त्यं सरः पूषन्ति शूर रार्धसे ॥३॥
 अनेहसं प्रतरणं विवक्षणं मध्वः स्वादिष्ठमीं पिव ।
 आ यथा मन्दसानः किरासि नः प्र क्षुद्रेव त्मना धृषत् ॥४॥
 आ नः स्तोममुप द्रवद्वियानो अश्वो न सोतृभिः ।
 यं ते स्वाधावन्त्स्वदयन्ति धेनव इन्द्र कण्वेषु रातर्यः ॥५॥

ā tvā sutāsa indavo mādā yā indra girvaṇaḥ | āpo nā vaj-
 rinn ānv okyam sārāḥ priṇānti śūra rārdhase || 3 || anehāsam
 pratāraṇam vivākṣhaṇam mādhyavaḥ svādiṣṭhām im piba |
 ā yāthā mandasānāḥ kirāsi naḥ prā kṣudrēva tmānā dhṛi-
 śhāt || 4 || ā na stōnam ūpa dravād dhiyānó āśvo nā sō-
 tṛibhiḥ | yām te svadhāvan svadāyanti dhenāva indra kaṇ-
 veshu rātāryaḥ || 5 || ॥ १५४ ॥

I praise to you, O bounteous resplendent Lord, granter of all riches, and who, with thousandfold treasures, loves to help those who serve Him with dedication. 1

He, equipped with his punitive forces, gets a control over hundreds of armies of adversities. He destroys the enemies of His munificent and liberal worshipper, and grants in ample rewards swelling like a stream flowing out of a mountain. 2

The delightful devotional prayers reach you, O resplendent Lord, the lover of hymns. These prayful melodies seek and surround you as waters seek and flow to their accustomed lake where they finally rest. 3

May you drink the elixir of devotion which strengthens and gives eloquence, and which is the sweetest of the elixir for your exaltation. May you in your exhilaration bestow your reward of treasure on us, just as the millstone pours out dustlike flour. 4

O resplendent Lord, self-strong, may you come quickly to our place of prayers, urged on by the repeated praises which are sweet as milk. Among wise devotees, these are the gifts to glorify you. 5

॥६॥

उग्रं न वीरं नमसोप सेदिम विभूतिमक्षितावसुम् ।
 उद्रीव वज्रिन्नवतो न सिञ्चते क्षरन्तीन्द्र धीतयः ॥६॥
 यद् नूनं यद् यद् यद् पृथिव्यामधि ।
 अतो नो यज्ञमाशुभिर्महेमत उग्र उग्रेभिरा गंहि ॥७॥

ugrām nā virām nāmasōpa sedima vibhūtim ākṣhitāva-
 sum | udriṇa vajrinna avatō nā siñcatē kṣharantīndra dhī-
 tāyaḥ || 6 || yād dha nūnam yād vā yaññē yād vā pṛithi-
 vyām ādhi | āto no yaññām aśubhir mahemata ugrā ngrē-
 bhir ā gahi || 7 ||

अजिरासो हरयो ये ते आशवो वाता इव प्रसक्षिणः ।
 येभिरपत्यं मनुषः परीयसे येभिर्विश्वं स्वर्गेशे ॥८॥
 एतावतस्त ईमह इन्द्र सुमस्य गोमतः ।
 यथा प्रावो मघवन्मेध्यातिथिं यथा नीपातिथिं धने ॥९॥
 यथा कथे मघवन्त्रसदस्यवि यथा पक्थे दशव्रजे ।
 यथा गोशर्ये असनोऽक्रजिश्चनीन्द्र गोमद्विरण्यवत् ॥१०॥

ajirāso hārayo yé te āśāvo vātā iva pra-
 saksṣiṇaḥ | yēbhir āpatyam mānushaḥ parīyase yēbhir viś-
 vaṁ svār dṛiṣē || 8 || etāvatas ta īmaha indra sumnānya gō-
 mataḥ | yāthā prāvo maghavan mēdhyātithim yāthā nīpā-
 tithim dhane ' 9 ' yāthā kāṇve maghavan trasādasyavi yā-
 thā pakthē daśavraje | yāthā gōśarye āsanor rijaṣvanīndra
 gōmad dhiraṇyavat || 10 || 15 ||

O resplendent Lord, we approach you, who are a mighty hero, strong, pre-eminent and possessor of imperishable wealth; our prayers flow forth as a plenteous spring pours out its streams. 6

Whether you are now busy at the place of cosmic sacrifice or whether you are on the earth, come from there with your speedy vital forces, O Lord of lofty counsel, powerful. May you come swiftly with your mighty forces. 7

Your vital cosmic forces are agile and swift, and overpowering like the winds; with them, you encircle the realm of human world and therewith the entire luminous heaven becomes visible as if. 8

O resplendent, from you we solicit prosperity and wealth and wisdom. As a bounteous Lord, you help mendicants of venerability, and in the field of learning you help the leading ascetics interested in intellectual pursuits. 9

O bounteous Lord, as you have been giving abundant kine and gold to the wise devotees and to the terrifiers of the wicked, as well as favouring men of matured wisdom and persons of all-round discipline, men spiritually advanced and of straight-forward nature (in the same way may you favour us also). 10

५०) पञ्चाशं वृत्तम्

(१ - १) दशवेम्यान्व सृतास्य काण्वः पुष्टिशुक्रैः । इन्द्रो देवता । पनाथः । (विषमर्षा बृहती. समर्षा सतोबृहती) छन्दः ॥

॥ १५ ॥

प्र मु श्रुतं सुरार्धसमर्षी शक्रमभिष्टये ।
 यः सुवृते स्तवृते काम्यं वसु सहस्रेणेव मंहते ॥१॥
 शतानीका हेतयो अस्य दुष्टरा इन्द्रस्य समिपो महीः ।
 गिरिर्न भुज्मा मघवत्सु पिबन्ते यदी सुता अमन्दिपुः ॥२॥
 यदी सुतासु इन्द्रवोऽभि प्रियममन्दिपुः ।
 आपो न धायि सर्वनं म आ वसो दुघा इवोपा दाशुषे ॥३॥

50

Prā sú śrutāṃ surārdhasam ārcā śakrām abhishtāye ।
 yāḥ sunvaté stuvaté kāmīyaṃ vāsu sahasreṇeva mānhate
 || 1 || śatānikā hetāyo asya duṣṭārā indrasya samīṣho ma-
 hīḥ । girir nā bhujmā maghāvatsu pinvate yād im sūtā
 āmandishuḥ ' 2 ' yād im sūtāsa indava ' bhī priyām āmandi-
 shuḥ । āpo nā dhāyi sāvanam na ā vāso dūghā ivōpa
 dāśuṣhe " 3

अनेहसं वो हवमानमृतये मध्वः श्रगन्ति धीतयः ।
 आ त्वा वसो हवमानासु इन्द्रव उप स्तोत्रेषु दधिरे ॥१॥
 आ नः सोमै स्वधुर इयानो अत्यो न तोशते ।
 यं नै स्वदावन्त्वदन्ति गृन्तयः पौरै छन्दयसे हवम् ॥२॥

anchāsaṃ vo hāvamānam utāye mādhvah
 ksharanti dhitāyāḥ । ā tvā vāso hāvamānasa indava ūpa
 stotrēṣhu dadhire 4 ' ā naḥ sōme svadhvarā iyānō ātyo
 nā toṣate । yām te svadāvan svādanti gṛntāyāḥ paure
 chandayase hāvam " 5 " 6 ।

I glorify the far-famed, the bounteous, resplendent Lord for the sake of his protection, who gives precious wealth by thousands to the dedicated devotee and the offerer of hymns. 1

The resplendent Lord is equipped with hundred-edged forces, and destructive invincible weapons. He showers blessings on His liberal devotees like a mountain rich in springs. He bestows these rewards on His devotees when exhilarated by the devotional prayers. 2

When sweet devotional prayers exhilarate the loving Lord, my homage is offered abundantly to Him like flowing waters. O gracious Lord, may it please you as it is like sweet milch kine to the worshipper. 3

The matchless elixir of devotion that strengthens and gives eloquence is the sweetest of the beverage that is offered to you; in the ecstasy of joy, may you bestow your gifts upon us. O gracious Lord, with these hymns, we have established you in our prayers. 4

He rushes speeding like a horse towards our devotional prayers, offered to Him in our ceremonies, which are adorned by our sweet hymns. O lover of devotional sweet homage, here we have a call to citizens, whom you have been loving the best. 5

॥१७॥

प्र वीरमुग्रं विविचिं धनस्पृतं विमूर्तिं राधसो महः ।
 उद्रीव वज्रिन्नवतो वसुत्वना सदा पीपेथ दाशुषे ॥६॥
 यद् नूनं परावति यद्वा पृथिव्यां दिवि ।
 युजान इन्द्र हरिभिर्महेमत ऋष्य ऋष्येभिरा गहि ॥७॥

prā viram ugram vivicim dhanaspritam vibhūtim rādhaso
 mahāh | udriṇa vajrin avatō vasutvanā sādā pīpetha dā-
 śuṣhe || 6 || yād dha nūnām paravāti yād vā pṛithivyām
 divi | yujānā indra hāribhir mahemata ṛishvā ṛishvébhir ā
 gahi || 7 ||

रथिरासो हरयो ये ते अस्त्रिध ओजो वानस्य पिप्रति ।
 येभिर्नि दस्युं मनुषो निघोषयो येभिः स्वं परीयसे ॥८॥
 एतावतस्ते वसो विद्याम शूरा नव्यसः ।
 यथा प्राव एतंशं कृत्वये धने यथा वशं दशव्रजे ॥९॥
 यथा कण्वे मघवन्मेघे अध्वरे दीर्घनीथे दमूनसि ।
 यथा गोशयि अमिषामो अद्रिवो मयि गोत्रं हरिश्रियम् ॥१०॥

rathirāso hārayo yé te asrīdha ōjo vātasya pī-
 prati | yēbhir nī dāsyum mānuṣho niḡhōṣhayo yēbhiḥ svāḥ
 parīyase || 8 || etāvatas te vaso vidyāma śūra nāvyaśaḥ |
 yāthā prāva étaśam kṛitvye dhāne yāthā vāśam dāśavraje
 || 9 || yāthā kāṇve maghavan médhe adhvaré dirghānīthe
 dāmūnāsi | yāthā gōśarye āsishāso adrivo māyi gotram ha-
 riśriyam || 10 || 17 ||

May we praise the Lord who is powerful, brave, wise, controller of vast treasures, and extremely adorable. O Lord of resolute will-power, you shower wealth and wisdom on the worshipper like an ever-flowing fountain. 6

Whether you are at a far distance or on the earth or in heaven, O resplendent Lord of lofty counsel, one amongst lofties, may you harness your energies and come, O praiseworthy lord, the lofty one, with the lofty. 7

The vital powers which draw your chariot of universe are harmless; they surpass the impetuous strength of wind; through them you silence the evil forces against men, and with them you go round the sky. 8

O gracious hero, may we learn afresh to know you as you are. Surely you have been helping the vigilant men in the decisive battle, and giving aid to get control over even all round disciplined forces of enemies. 9

O bounteous Lord, as you have been giving help to the wise and pious in their sacred works, and to the man constantly engaged in efforts and the one resisting sensuous pleasure, may you in the same manner, O Lord of resolute will power, give me a herd of kine and cattle and wealth shining like gold. 10

(५.१) एकपञ्चाशं सूक्तम्

(१-१०) दशविंशत्यम् सूक्तम् काण्वः श्रुष्टिगुर्गोषिः । इन्द्रो देवता । प्रणाम । (विषमयां वृत्तती, समयां सतोवृत्तती) छन्दः ॥

॥ १.८३ ॥

यथा मनो सांवरणो सोममिन्द्रापिबः सुतम् ।
 नीपातिथौ मघवन्मेध्यातिथौ पुष्टिगो श्रुष्टिगो सचा ॥१॥
 पार्षद्वाणः प्रस्कृष्टं समसादयच्छयानं जिघ्रिमुद्धितम् ।
 सहस्राण्यसिषासद्भवामृषिस्त्वोतो दस्यवे वृकः ॥२॥

51.

Yāthā mānan sāmvaranau sōman indrapibah sutām |
 nīpātithau maghavan mēdhyātithau pūṣṭīgau śrūṣṭīgau
 sácā || 1 || pārshadvāṇāḥ praskṛṣṭam sām asādayac chaya-
 nam jīvrīm ūddhitam | sahasrāṇy asishāsad gāvam ṛṣhis
 tvōto dāsyaive vṛikah || 2 ||

य उक्थेभिर्न विन्धते चिकित्वा ऋषिचोदनः ।
 इन्द्रं तमच्छा वद नव्यस्या मत्वर्षिप्यन्तं न भोजये ॥३॥
 यस्मा अकं सप्तर्षीर्षाणमानुचुस्त्रिधातुमुत्तमे पदे ।
 स त्विमा विश्वा भुवनानि चिकद्गदादिर्जनिष्ट पौंस्यम् ॥४॥

yā ukthēbhir nā vindhāte cikīd
 yā ṛṣhicōdanah | indram tām ācha vada nāvyaśya maty
 āriśhyantam nā bhōjase || 3 || yasmā arkām saptaśrīṣhaṇa
 āṇṛicūs tridhātum uttamé padé | sā tv imā vīśvā bhūva
 nāni cikradad ād īj janishṭa paūnsyam || 4 ||

O resplendent bounteous Lord, may you inspire the mind of the true seeker as in the past you have been inspiring leading ascetics of profound knowledge and mendicants of venerability as well as those possessing extrovert and introvert intellects. 1

The outspeaking teacher approaches the man of wisdom, lying crippled and decrepid. Aided by you, (O resplendent Lord), may the seer, deadly hostile to the wicked, desire to obtain thousands of kine (i.e. thousandfold wisdom). 2

May you glorify that resplendent Lord with the newest hymns who has been presently praised by sacred lores. He is wise and inspirer of sages, ever eager to enjoy. 3

It is He, who is established in sevenfold rays of the sun and in the three regions extending to the loftiest. He sends His divine roars down to all the living things and so displays His divine powers. 4

यो नो दाता वसूनामिन्द्रं तं हूमहे वयम् ।
विद्वा ह्यस्य सुमतिं नवीयसीं गुमेसु गोमति व्रजे ॥५॥

yó no datā
vāsūnām indraṃ tāṃ humāhe vayām | vidmā hy āsya su-
matīm nāviyasīm gamēśu gomati vrajē ॥ 5 ॥

यस्मे त्वं वसो दाताय शिक्षसि स रायम्पोषमश्नुते ।
तं त्वा वयं मघवन्निन्द्र गिर्यणः सुतावन्तो हवामहे ॥६॥
कदा चन स्तरीरसि नेन्द्रे मश्वसि दाशुषे ।
उपोपेन्न मघवन्भूय इह ते दानं देवस्य पृच्यते ॥७॥
प्र यो ननुक्षे अभ्योजसा किविं वधेः शुष्णं निघोषयन् ।
युदेदस्तम्भीत्प्रयवन्नम् दिवमादिज्जनिष्ट पार्थिवः ॥८॥
यस्यायं विश्व आयो दासः शेवाधिपा अरिः ।
तिरश्चिदये कळमि परीगधि तुभ्येत्सो अज्यते रयिः ॥९॥
तुरण्यवो मधुमन्ते घृतश्रुतं विप्रासो अर्कमानृचुः ।
अस्मे रयिः पप्रथे वृष्ण्यं शवोऽस्मे सुवानास इन्द्रवः ॥१०॥

yāsmāi tvāṃ vaso dānāya śikṣhasi sā rayāś pōsham
aśnute | tāṃ tvā vayām maghavann indra girvaṇaḥ sutā-
vanto havāmahe ॥ 6 ॥ kadā canā sarīr asi nēndra saścasi
dāśūśhe | ūpopēn nū maghavan bhūya in nū te dānam de-
vāsya prīyate ॥ 7 ॥ prā yō nanakṣhe abhy ōjasa krivim
vadhaiḥ śūśhṇam nighoṣāyan | yadēd āstambhit prathā-
yann amāṃ divam ād ij janishṭa pāṛthivah ॥ 8 ॥ yasvayam
viśva āryo dasaḥ śevadhīpā ariḥ | tirāś cid arye rūśame
pārīravi tūbhyēt sō ajyate rayiḥ ॥ 9 ॥ turanyavo madhu-
mantam ghṛitaścūtam vipraso arkaṃ anṛcūḥ | asmē rayiḥ
paprathe vṛṣṇyam śavo 'smē suvanāsa indavah ॥ 10 ॥

We invoke that resplendent Lord who bestows precious things on us; for we know the way of seeking his newest favour. May our intellect be guided by his divine radiance. 5

O gracious Lord, the one whom you help to give so that he gives to others, gets from you abundance of wealth and prosperity. Through devotional affection, we invoke you, the resplendent and the bounteous Lord, as you love to hear the devotional songs. 6

Never are you fruitless, O resplendent Lord, never do you desert the worshipper; now, O bounteous, your liberality as the enlightened giver, is poured out ever more and more. 7

You overpower the violence by your might and silence the exploiter with his own weapons. When he spreads abroad the distant sky and props it up, then the first dweller on earth is born. 8

You (the bounteous and resplendent Lord) are that wealth personified which is coveted by every generous master of riches, and even by the humblest miser. May that wealth be brought directly close to you, the energetic devotee. 9

The zealous seers glorify you with sweet prayers and affectionate dedication; may the wealth and strength spread among us and so too the spiritual delight. 10

(५२) विषमसां सूतम्

(१-१) दशचम्यास्य सूतस्य कण्व आयुर्देविः । इन्द्रो देवता । प्रभायः (विषमसां वृहती, समसां सतीवृहती) छन्दः ॥

(२)

यथा॑ म॒नो॑ वि॒वस्व॑ति॒ सोमं॑ श॒क्रा॒पि॒वः सु॒तम् ।
 यथा॑ त्रि॒ते छ॒न्द इन्द्र॑ जु॒जोष॑स्या॒यो मा॑दयसे॒ सचा॑ ॥१॥
 पृष॑त्रि मे॒ध्यं मा॒तरि॑श्च॒नीन्द्र॑ सु॒वाने॑ अम॒न्दथाः ।
 यथा॑ सोमं॑ द॒शशि॑त्रे द॒शो॒ण्ये स्यु॑र्मर॒श्मावृ॑जू॒नसि॑ ॥२॥

62

Yáthā mánau vivasvati sómam śakrápibah sutám | yá-
 thā trité chānda indra jújoshasy āyau mādayase sácā || 1 ||
 prīshadhre médhyc mātariṣvaníndra suváné ámandatbāh |
 yáthā sómam dáśaṣipre dáṣoṇye syúmarasṃmāv řījūnasi
 || 2 ||

य उ॒क्था के॒वल्य॑ दु॒धे यः सोमं॑ धृ॒षि॒तापि॑वत् ।
 यस्मै॑ वि॒ष्णु॒स्त्रीणि॑ प॒दा वि॑चक्र॒म उप॑ मि॒त्रस्य॑ धर्म॑भिः ॥३॥
 यस्य॑ त्वमिन्द्र॒ स्तोमेषु॑ चा॒कनो॑ वाजं॒ वाजि॑ञ्छत॒क्रतो॑ ।
 तं त्वा व॒यं सु॒दु॒घामि॑व गो॒दु॒हो जु॒हुम॑सि॒ श्रव॑स्यवः ॥४॥

yá ukthá kévalā dadhó yáh sómam dhṛishitápibat |
 yásmāi víshṇus trīṇi padā vicakramá úpa mitrásya dhár-
 mabhiḥ || 3 || yásya tvám indra stómeshu cākāno váje vājīn
 chatakrate | táṃ tvā vayám sudúghām iva godúho juhū-
 mási śravasyāvah || 4 ||

O resplendent self, as you enjoy the spiritual knowledge originated in the mind, and as you relish the melodious songs of the threefold-free-sages, so may you enjoy the nearness of the universal law. 1

O resplendent self, may you be delighted in the proximity of such seekers who are full of spiritual joy, swift and strong as the cosmic wind, full of tenfold happiness, helpers of their dependents, brilliant as sun-rays and straight-forward. 2

It is He, who appropriates these sacred hymns for Himself, who bravely accepts sweet devotion, for whom the all-pervading sun himself comes striding his three wide steps and helps Him in a friendly way. 3

O performer of hundreds of selfless deeds, you are bountiful to him, whose praises and oblations you accept delightfully; seeking renown, we invoke you as the milkman invokes the cow who yields abundant milk. 4

यो नो दाना स नः पिता महौ उग्र ईशानकृत् ।
अयामघ्नो मघवा पुरुवसुर्गोरश्वस्य प्र दातु नः ॥५॥

yó no dātá sá nah pitá mahāñi ugrá
īśānakṛt | āyāmanu ugró maghāvā purūvāsura górahśvasya
prā dātu nah || 5 || 20 ||

॥२॥ १॥

यस्मै त्वं वसो दानाय मंहसे स रायस्पोषमिन्वति ।
वसुयवो वसुपतिं शतक्रतुं स्तोमेरिन्द्रं हवामहे ॥६॥
कदा चन प्र युच्छस्युभे नि पसि जन्मनी ।
तुरीयादित्य हवनं त इन्द्रियमा तस्यावमृतं दिवि ॥७॥
यस्मै त्वं मघवन्निन्द्र गिर्वणः शिक्षो शिक्षसि दाशुषे ।
अस्माकं गिर उत सुष्टुतिं वसो कण्ववच्छृणुधी हवाम ॥८॥
अस्तावि मन्म पुर्य ब्रह्मेन्द्राय वोचत ।
पूर्वीर्ऋतस्य बृहतीरनूपन स्तोतुर्मेधा असृशत ॥९॥
समिन्द्रो रायो बृहतीरधनुत सं क्षोणी समु सूर्यम् ।
सं शुक्रासुः शुचयुः सं गवांश्चिरः सोमा इन्द्रममन्दिषुः ॥१०॥

yāsmāi tvām vaso dānāya māñhase sā rāyās pōsham
invati | vasūyāvo vāsupatim śatākratum stōmair indram
havāmahe || 6 || kadā canā prā yuchasy ubhé nī pāsi jān-
manī | tūriyāditya hāvanam ta indriyām ā tasthāv amṛitam
divī || 7 || yāsmāi tvām maghavann indra girvaṇaḥ śikṣho
śikṣhasi dāśuṣhe | asmākam gīra utā susṣṭutīm vaso kaṇ-
vavāc chṛiṇudhī hāvam || 8 || āstāvi māñma pūrvyām brāh-
méndrāya vocata | pūrvīr ṛitāsya bṛihatīr anūshata stotūr
medhā asṛikṣhata || 9 || sām indro rāyo bṛihatīr adbūnuta
sām kṣhoṇī sām u sūryam | sām śukrāsah śucayaḥ sām
gāvāśirah sōmā indram amandishuḥ || 10 || 21 ||

He gives riches to us as our father. He is so powerful that He can make anyone sovereign at His will. May He, the strong and bounteous Lord, give us immense wealth, cows and horses. 5

O provider of comforts, whomsoever you bless, he obtains wealth and becomes prosperous; therefore, we call on the resplendent Lord of wealth, the performer of benevolent deeds, with our devotional songs. 6

O you, the sun-like resplendent Lord, you are never neglectful; you guard both types of men (good and bad) with your care. You are the source of all worldly pleasure; you are immortal. Your radiance is established in lofty heaven. 7

O resplendent bounteous Lord, worthy of invocations, may you hear our hymns and our invocations of praise, as of those whom you favour with your blessings and who are most wise. 8

We have been singing the songs since ancient times and chanting these prayers for the resplendent Lord. We loudly sing many *Brhati* verses in the ceremonies in which devotees have poured forth many hymns. 9

The resplendent Lord has heaped together vast stores of wealth and wisdom of both the worlds and of the solar region. The Lord is extremely delighted to hear brilliant, purifying and devotional prayers tuned with enlightenment. 10

(५३) विषभाणां सूक्तम्

(१-८) भद्रयस्यास्य सूक्तस्य ऋण्वो मेव्य ऋषिः । इन्द्रो देवता । प्रगाथ (विषमर्षा
बृहती, समर्षा सतोबृहती) छन्दः ॥

॥२२॥

उ॒पमं॑ त्वा॒ म॒घोनां॑ ज्येष्ठं॑ च वृष॒भाणां॑ ।
 पु॒र्भित्त॑मं मघव॒न्निन्द्र॑ गो॒विदु॑मी॒शानं॑ रा॒य ई॒महे ॥१॥
 य आ॒युं कु॒त्सम॑ति॒धि॒श्वम॑र्द॒यो वावृ॑धा॒नो दि॒वेदि॑वे ।
 तं त्वा॒ वयं॑ ह॒र्य॑श्च॒ शत॑क्र॒तुं वाज॑यन्तो॒ हवाम॑हे ॥२॥

53.

Upamāṃ tvā maghōnāṃ jyēsthāṃ ca vṛishabhāṇām |
 pūrbhittamam maghavann indra govīdam īśānam rāyā īmahe
 || 1 || yā āyūṃ kūtsam atithigvām ārdayo vāvṛidhāno divē-
 dive | tāṃ tvā vayāṃ hāryaśvam śatākratun vājayaṃto
 havāmahe || 2 ||.

आ नो॑ वि॒श्वेषां॑ रसं॑ मध्वः॑ सि॒ञ्चन्त्व॑द्र॒यः ।
 ये प॑रा॒वति॑ सु॒न्विरे॑ जने॒ष्वा ये अ॑र्वा॒वती॑न्द॒वः ॥३॥
 वि॒श्वा द्वे॑षांसि॒ जृहि॑ चाव॒ चा कृ॑धि॒ विश्वे॑ सन्व॒न्त्वा वसु॑ ।
 शी॒ष्टेषु॑ चित्ते मदि॒रासो॑ अ॒ंशवो॑ यत्रा॒ सोम॑स्य तृ॒म्पसि॑ ॥४॥

ā no viśveshām rasam mādhwah siñcantv
 ādrayaḥ | yé parāvātī sunviré jāneshv ā yé arvavātīndayaḥ
 || 3 || viśva dvēśhānsi jāhi cāva cā kṛidhi viśve sanvantv ā
 vāsu | śīṣṭeṣhu cit te madirāso aṃśavo yātrā sōmasya
 trimpāsī || 4 || २२ ||

We come to you, O bounteous resplendent Lord, the highest among the bounties, the strongest among the strong, the best destroyer of the strongholds of evils, the provider of worldly riches, and the lord of all treasures. 1

We glorify the Lord, who, increasing His strength day by day, provides long life, wisdom and hospitality. O performer of hundreds of noble deeds, arousing you by our offerings, we call you to come with your bay-horses (i.e.with your vital forces). 2

Let the stones pour forth the honey juice for us all, the drops of devotional elixir. These drops have been pressed and squeezed out by all our people who are at a distance or near us. 3

May you repel all enmities and keep them far away; let us all win treasures for ourselves. Even among the intellectuals, the exhilarating parts of the prayful verses are effective, where you, O Lord, saturate yourself with divine love. 4

॥२३॥

इन्द्र नदीय एदिहि मित्रमेधाभिस्तृतिभिः ।
 आ शतम् शतमाभिरभिष्टिभिरा स्वापे स्वापिभिः ॥५॥
 आजितुरं सत्यं विश्वचर्षणिं कृधि प्रजास्वामिगम् ।
 प्रसूतिरा शर्चाभिर्येत उक्थिनः कर्तुं पुनत आनुषक् ॥६॥
 यस्ते साधिष्ठोऽवसे ते स्याम भरेषु ते ।
 वयं होत्राभिस्त देवहृतिभिः ससवांसो मनामहे ॥७॥
 अहं हि ते हरियो ब्रह्म वाजयुराजि यामि सदोतिभिः ।
 त्वामिदेव तममे समश्चयुर्गव्युरग्रे मथीनाम् ॥८॥

indra nēdiya ēd ihi mitāmedhabhir ūtibhiḥ | ā śamtama
 śamtamābhir abhiṣṭibhir ā svape svapibhiḥ | 5 | ajitūram
 sātpatim viśvācarṣaṇim kṛdhi prajāsv ābhagam | prā sū
 tirā śacibhir yē ta ukthīnaḥ krātum punatā anuḥāk || 6 ||
 yās te sādhiṣṭhō 'vase tē syāma bhāreshu te | vayāṃ hō-
 trābhir utā devāhūtibhiḥ sasavāṃso manāmahe || 7 || ahām
 hī te harivo brāhma vājayūr ajīm yāmi sādōtibhiḥ | tvām
 id evā tām āme sām asvayūr gavyūr āgre mathīnām
 || 8 || 23 ||

(५४) ऋषयश्वाशं वृत्तम्

(१-८) अहर्वन्त्यास्य सृजन्त्य द्वाभ्यो मातृग्या कृपिः । (१-२, ५-८) प्रयमाद्वितीयवोरुपयो
 पञ्चम्यादिचतसृणाञ्जन्तः, (३-४) कृतीयाचतुर्थ्योश्च विश्वे देवा देवताः । प्रगायः
 (विषयर्चा इहती, समर्चा सतोद्गती) छन्दः ॥

॥२४॥

एतत्त इन्द्र वीर्यं गीर्भिर्गुणान्ति कारवः ।
 ते स्तोभन्त ऊर्जमावन्धृतश्चुतं पौरासो नक्षन्धीतिभिः ॥९॥

54.

Etāt ta indra vīryam gīrbhir gūṇānti kāravaḥ | tē stō-
 bhanta ūrjam āvan ghrītaṣcūtam pauraśo nakshan dhitibhiḥ
 || 1 ||

O resplendent Lord, come very near to us with your aids of firmly-based resolves. Come, O most auspicious Lord, with your most auspicious help. Come, O brother, with your brotherly feelings. 5

May you bless with progeny, that leader of all men, who is victorious in the struggles and who is a strong protector. May you thoroughly help with your powers the men who sing your glory and keep their spirits ever pure and bright. 6

May we fight the battle of life with the assurance of surely obtaining your help. With holy offerings and divine invocations, we worship you to fulfil our aspirations. 7

O Lord of vital forces, I go into prayer and into battle to obtain benefit with your aid. It is you, whom I make friendly, when I go seeking worldly gains and wisdom of and fight the opponents. 8

54

O resplendent Lord, the singers chanting hymns glorify your strength. They offer sacred viands dropping with butter. These offerers have come near you with their prayers. 1

नश्नन्तु इन्द्रमवसे सुकृत्या येषां सुतेषु मन्दसे ।
 यथा संवर्ते अमदो यथा कृश एवास्मे इन्द्र मत्स्य ॥२॥
 आ नो विश्वे सजोषसो देवासो गन्तनाप नः ।
 वसवो रुद्रा अवसे न आ गमञ्छुष्वन्तु मरुतो हवम् ॥३॥
 पुषा विष्णुर्हवन् मे सरस्वत्यवन्तु मस मिन्धवः ।
 आपो वातः पर्वतासो वनस्पतिः शृणोतु पृथिवी हवम् ॥४॥

nákshanta indram ávase sukrityáyā yéshāṃ sutéshu
 mándase | yáthā samvarté ámodo yáthā kṛśā evāsmé indra
 matsva || 2 || á no víśve sajóshaso dévāso gántanāpa naḥ |
 vásavo rudrá ávase na á gamañ chṛiṇvāntu maruto hávam
 || 3 || pūshā víshṇur hávanam me sárasvaty ávantu sapta
 sándhavaḥ | ápo vátaḥ párvatāso vānaspátīḥ śṛiṇótu prithiví
 hávam || 4 || 24 ||

॥२॥४॥

यदिन्द्र राघो अग्नि ते माघोनं मघवत्तम ।
 तेन नो वोधि सधमाद्यो वृधे भगो दानाय वृत्रहन् ॥५॥
 आजिपते नृपते त्वमिद्धि नो वाज आ वक्षि सुक्रतो ।
 वीती होत्राभिरुत देववीतिभिः ससवांसो वि शृण्वरे ॥६॥

yád indra rádho ásti te mágghonam maghavattama | téna
 no bodhi sadhamádyo vṛidhé bhágo dānáya vṛitraban || 5 ||
 ájipate nṛpate tvám íd dhí no vája á vakshi sukrato | víti
 hótrābhir utá devávitibhiḥ sasavāṅso ví śṛiṇvire || 6 ||

They approach the resplendent Lord with holy ceremonies for their protection. Surely their devotion delights you, just as you are pleased with the devotion of those who are possessors of worldly gains, and those who do not possess anything. May you, resplendent Lord, be delighted with us. 2

May all Nature's bounties come to us with one accord; let the cosmic forces provide comforts; and those, who punish for the offence, come near us to help, and may the vital principles listen to our call. 3

May the lord of divine forces, such as the sun, the omnipresent ether, and the divine speech, also seven rivers of the firmament, give ear unto my call. 4

O resplendent Lord, the destroyer of evil forces, best of all the bounteous forces, may you with your own precious gifts be our benefactor and companion for good. 5

O leader of heroic forces, the lord of battle, mighty in action, may you guide us in the conflict. May I be renowned like those who obtain their wishes by dedicated actions, by invocations, and by honouring Nature's forces. 6

सन्ति ह्य॑र्य आ॒शिष इन्द्र॑ आयु॒र्जनाना॑म् ।
 अस्मान्नक्ष॑स्य मघव॒न्नुपाव॑से धु॒क्षस्य॑ पि॒प्युषी॑मिषम् ॥७॥
 वयं ते॑ इन्द्र॑ स्तोमे॑भिर्विधेम॒ त्वमस्माकं॑ शत॒कतो॑ ।
 महि॑ स्यूरं श॒शय॑ राधो॒ अह॑यं प्र॒स्कण्वाय॑ नि तौशय ॥८॥

sānti

hy áryá āśiṣha indra áyur jánānām | asinán nakshasva ma-
 ghavann úpāvase dhukshásva pipyúshīm iṣham || 7 || vayám
 ta indra stómebhīr vídhema tvám asmákam śatakrato |
 máhi sthūrám śaśayám rádho úhrayam prāskaṇvaya ní
 toṣaya || 8 || 25 ||

(११५) पक्षपञ्चाशो मन्त्रः

(१-१५) पक्षपञ्चास्य सप्तम्य काण्व इन्द्र ऋषिः । इन्द्र प्रस्कण्वस्य दानम्ननिध देवते । (१-२. ४)

प्रथमादिनीययोर्जोषोऽधनुःशब्दो गायत्री. (३. ११) तृतीयापक्षपञ्चाशत्तृप्त्युप छन्दसी ॥

१२१॥

भूरीन्द्र॑स्य वीर्यं॑ व्यर॒व्यमभ्या॑यति । राध॑स्ते दस्य॒वे वृ॒कः ॥१॥
 शतं॑ श्वेता॒स उ॒क्षणो॑ दि॒वि ता॒रो न रो॑चन्ते । म॒ह्ना दि॒व न त॑स्तभुः ॥२॥
 शतं॑ वे॒णुञ्छ॒तं शु॒नः श॒तं च॒र्माणि॑ मृ॒गानि॑ ।
 श॒तं मे॑ व॒ल्वज॑स्तु॒का अ॒रुति॑णां॒ चतुः॑शतम् ॥३॥

55.

Bhuríd indrasya víryam vy ákhyam abhy áyati | rádhas
 te dasyave vṛika || 1 || śatám śvetása uksháṇo divi táro ná
 rocante | mahná dívam ná tastabhuh || 2 || śatám venúñ
 chatám súnah śatám cārmāṇi mlātāni | śatám me balba-
 jastukā árushinām cátuḥśatam || 3 ||

Our hopes rest on the resplendent Lord, who is dependable and the true refuge of all people. O bounteous Lord, come near us for our protection and provide ample nourishment for us as the stream of rivers provides water. 7

O resplendent Lord, we glorify you with hymns, O performer of hundreds of selfless deeds, may you be ours and bestow upon the enlightened devotees such inexhaustible, exuberant wealth, which does not decay with passing of time. 8

55

Great indeed is the power of resplendent Lord. I clearly realise it and feel that we always obtain His rewards, O destroyer of usurpers. 1

Hundreds of showerers are shining like stars in heaven. By their excellence, they seem to sustain the heavens. 2

Hundreds of bamboos, hundreds of well-tanned skins, hundred bunches of grass, and four hundred red-hued mares are in my possession. 3

सुदेवाः स्थ काण्वायना वयोवयो विचरन्तः । अश्वांसो न चङ्क्रमन्त ॥४॥
 आदित्साप्तस्य चर्किरन्नानूनस्य महि श्रवः ।
 श्यावीरगनिध्वसन्पथश्रुषा च न संनदौ ॥५॥

sudevā stha kānvāyanā
 váyo-vayo vicarāntaḥ | āsvāso ná caṅkramata ॥ 4 ॥ ād it
 sāptāsya carkirann ānūnasya mahi śrāvaḥ | śyāvīr atidhva-
 sán pathaś cakshushā canā samnāḥ ॥ 5 ॥ 26 ॥

(५५) पदपञ्चाशत् सूक्तम्

(१-५) पञ्चवैष्णव्यं सूक्तस्य काण्वः वृषभ ऋषिः । (१-५) प्रथमादिचतुर्कनामिन्द्रः प्रथमवस्य दानस्तुतिश्च,
 (५) पञ्चम्याथामित्यौ देवताः । (१-५) प्रथमादिचतुर्कनां गायत्री, (५) पञ्चम्याथ पङ्क्तिरुज्ज्वली ॥

॥५॥

प्रति ते दस्यवे वृक राधो अदृश्यह्वयम् । द्यौर्न प्रथिना श्रवः ॥१॥
 दश मह्यं पौतकृतः सहस्रा दस्यवे वृकः । नित्याद्वायो अमंहत ॥२॥
 शतं मे गर्दभानां शतमूर्णावतीनाम् । शतं द्वासां अति खजः ॥३॥
 तत्रो अपि प्राणीयत पुतकैतायै व्यक्ता । अश्वानामिन्न युथ्याम् ॥४॥
 अचेत्यभिश्चिकितुर्हव्यवाद् स सुमद्रथः
 अग्निः शुक्रेण शोचिषा बृहत्सूरो अरोचत दिवि सूर्यो अरोचत ॥५॥

56

Prāti te dasyave vṛika rādho adarsy āhrayam | dyaúr
 ná prathiná śāvaḥ ॥ 1 ॥ dáśa mahyam pautakratáḥ sahasrá
 dasyave vṛikāḥ | nityād rāyó amāhata ॥ 2 ॥ śatām me gar-
 dabbhānām śatām ūrṇāvatīnām | śatām dāsān átḥ khajāḥ ॥ 3 ॥
 tátro ápi prāṇiyata pūtákratāyai vyáktā | āśvānām in ná
 yūthyām ॥ 4 ॥ ácety agnīś cikitúr havyavátḥ sá sumadrathāḥ |
 agnīḥ śukreṇa śocīshā bṛibát síro arocata divi sūryo aro-
 cata ॥ 5 ॥ 27 ॥

May you have the blessings of Nature's bounties, O enlightened devotee. And may you, feeling young and ever young, step out vigorously like steeds. 4

Let the devotees extol the seven-yoked team of cosmic forces; great is the strength of the person, who is not yet fully grown. It seems that many dark-brown mares are rushing along the path so that no eye can follow them. 5

56

O destroyer of wickedness, your inexhaustible rewards are apparent. The fulness of your bounty is as broad as heaven. 1

The destroyer of wickedness, performer of sacred deeds has bestowed on me tens of thousands of rewards from his own undecaying treasure. 2

A hundred mules and donkeys, a hundred fleecy sheep, a hundred helpmates, besides garlands, have been awarded to me. 3

A well-adorned mare which is not one of the common horses of the herd has also been brought to be given as a gift to the performer of sacred works. 4

Then the fire-divine, with its resplendent flame, comes to shine as the sun shines in the sky. This divine fire, the bearer of the sacred offerings, comes with its cosmic chariot. 5

(५७) सप्तपञ्चाशं सूक्तम्

(१-५) चतुर्केचस्यास्य सूक्तस्य काण्वो जेष्ठा ऋषिः । ऋषिर्नो देवते । त्रिष्टुप् छन्दः ॥

॥ २८ ॥

युवं देवा क्रतुना पूर्व्येण युक्ता रथेन तविषं यजत्रा ।
 आगच्छतं नासत्या शचीभिरिदं तृतीयं सर्वनं पिबाथः ॥१॥
 युवां देवास्त्रय एकादशासः सत्याः सत्यस्य ददृशे पुरस्तात् ।
 अस्माकं यज्ञं सर्वनं जुषाणा पातं सोममश्विना दीद्यमी ॥२॥

57.

Yuvām devā krātunā pūrvyēṇa yuktā rāthēna tavishām
 yajatrā | āgachataṁ nāsatyā śácibhiḥ idam tṛtīyam sāva-
 nam pibāthah || 1 || yuvām devās trāya ekādaśāsaḥ satyāḥ
 satyāsya dadṛśe purastāt | asmākaṁ yajñam sāvanam ju-
 shāṇā pātām sōmam aśvinā dīdyaṁni || 2 ||

पनाय्यं तदश्विना कृतं वी वृषभो दिवो रजसः पृथिव्याः ।
 सहस्रं शंसो उत ये गविष्टौ सर्वौ इत्तौ उप याता पिबथ्ये ॥३॥
 अथ वी मागो निहितो यजत्रेमा गिरो नासत्योप यातम् ।
 पिबतं सोमं मधुमन्तमस्ये प्र वाश्वांसमवतं शचीभिः ॥४॥

paṇāyyam tād
 aśvinā kṛitām vām vṛishabhó divó rájasah pṛithivyāḥ | sa-
 hásram śānsā utá yé gávishtau sárvān it tān ūpa yātā
 pibadhyai || 3 || ayām vām bhāgó nīhito yajatremā gīro
 nāsatyópa yātam | pīhatam sōmam mādhumantam asmé prā
 dāśvānsam avatam śácibhiḥ || 4 || 28 ||

O sacred twin-divines, both of you come quickly with your cosmic chariot, endowed with your perennial wisdom. O ever-true divines, may you come with your mighty powers and accept our tributes in the *afternoon* (the third *Savana*) worship. 1

O ever-true twin-divines, the three and thirty—innumerable cosmic forces—witness your arrival before sunrise. O twin-divines, may you beaming with flames of fire-divine accept our elixir of devotional love. 2

O twin-divines, your performance has been worthy of veneration. Verily you are the showerer of blessings on the creatures of heaven, mid-region and earth. Also wonderful are your thousands of solar rays at the time of water-evaporation. For all these come here to accept our elixir of devotional love. 3

O sacred ones, ever-true, here is your share of offerings presented to you. O ever-true divines, come to hear these praises, and enjoy along with us our sweet elixir of devotion; and with your powers, protect your true devotee. 4

(५८) भद्रपञ्चार्चं सूक्तम्

(१-४) नृचम्यास्य सूक्तस्य काण्वो मेघ्य ऋषिः । (१) प्रथमर्चो विंशे देवा ऋत्विजो वा,

(२-३) द्वितीयाङ्गीययोश्च विंशे देवा देवताः । त्रिदृप् उग्नः ॥

॥२५॥

यमुत्विजो बहुधा कल्पयन्तः सचेतसो यज्ञमिमं वहन्ति ।
 यो अनूचानो ब्राह्मणो युक्त आसीत्का स्वित्तत्र यजमानस्य संवित् ॥१॥
 एक एवाभिर्बहुधा समिद्ध एकः सूर्यो विश्वमनु प्रभूतः ।
 एकैवोषाः सर्वमिदं वि भात्येकं वा इदं वि बभूव सर्वम् ॥२॥
 ज्योतिष्मन्तं केतुमन्तं त्रिचक्रं सुखं रथं सुषदं भूरिवारम् ।
 चित्रामघा यस्य योगेऽधिजज्ञे तं वा हुवे अति रिक्तं पिबध्ये ॥३॥

58.

Yám ŗitvijo bahudhā kalpāyantaḥ sācetaso yajñāni imāni
 vāhanti | yó anūcāno brāhmaṇo yuktā asit ká svit tátra
 yajamānasya samvit || 1 || éka evāgnir bahudhā sámiddha
 ékaḥ sūryo víśvam ānu prābhūtaḥ | ékaivóśhāḥ sárvam
 idāni ví bhāty ékaṁ vá idāni ví babhūva sárvam || 2 || jyó-
 tiṣhmantaṁ ketumantaṁ tricakraṁ sukhāni rātham sushā-
 dam bhūrivāram | citrāmaghā yasya yoge 'dhijajñe taṁ
 vāni huvé āti riktam pibadhyai || 3 || 29 ||

[११]

(५९) एकोनवद्विंशत् सूक्तम्

(१-३) सप्तचम्यास्य सूक्तस्य काण्वः सुषण्य ऋषिः । इन्द्रावरुणौ देवता । जगती उग्नः ॥

॥२६॥

इमानि वां भागधेयानि सिस्तु इन्द्रावरुणा प्र महे सुतेषु वाम् ।
 यज्ञेयज्ञे ह सर्वना भुरण्यथो यत्सुन्वते यजमानाय शिक्षथः ॥१॥

59.

Imāni vāni bhāgadheyāni sisrata indrāvaruṇā prā mahé
 sutéshu vāni | yajñé-yajñe ha sávanā bhuranyátho yát su-
 nvaté yajamānāya śikṣathaḥ | 1 ||

Who is he whom the wise priests bring when they arrange the offering of various forms? Who is employed as a learned priest? And what is the worshipper's knowledge regarding him? 1

The universal fire-divine is one though kindled in various ways. The sun is one pre-eminently shining over all; dawn is one that illuminates the firmament; one is that which manifests in all. 2

I invoke the one who is bright and radiant, rich in enlightenment, who possesses a comfortable chariot yoked with three wheels, that comes rolling lightly, and at whose yoking, the marvellous treasures are obtained. I invoke that person to participate in the enjoyment of the divine elixir. 3

O lord of vitality and virtues, these offerings are presented to you as your share of our homage. At every worship or sacred act, you hasten to accept our oblations when you help the householder who pays homage to you. 1

निष्पिध्वरीरोषधीराप आस्तामिन्द्रावरुणा महिमानमाशत ।
 या सिस्रतु रजसः पारे अर्धनो ययोः शत्रुर्नकिरादेव ओहते ॥२॥
 सत्यं तदिन्द्रावरुणा कृशस्य वां मध्व ऊर्मि दुहते सप्त वाणीः ।
 ताभिर्दोश्चात्समवतं शुभस्पती यो वामदग्धो अभि पाति चित्तिभिः ॥३॥
 घृतप्लुषः सौम्या जीरदानवः सप्त स्वसारः सदन ऋतस्य ।
 या ह यामिन्द्रावरुणा घृतश्रुतस्ताभिर्धत्तं यजमानाय शिक्षतम् ॥४॥

nīshshīdhvarīr ōshadbīr

āpa āstam indrāvaruṇā mahimānam āśata | yā sīsratū rā-
 jasaḥ parē ādhvano yāyoḥ śātrur nākir ādeva ōhate || 2 ||
 satyām tād indrāvaruṇa kṛśāsya vām mādharma ūrmīm du-
 hate sapta vāṇīḥ | tābhir dasyānsam avataṁ śubhas pati
 yō vām ādadhho abhi pāti cīttibhiḥ || 3 || ghṛitaprūṣhaḥ
 saūmya jīrādānavah sapta svāsārah sādama rītasyā | yā ha
 vām indravaruṇā ghṛitaścūtas tābhir dhattam yajamānāya
 śikshatam || 4 || ३० ||

०५१०

अवोचाम महते सौभगाय सत्यं त्वेषाभ्यां महिमानमिन्द्रियम् ।
 अस्मान्त्विन्द्रावरुणा घृतश्रुतस्त्रिभिः साप्तेभिरवतं शुभस्पती ॥५॥
 इन्द्रावरुणा यदृषिभ्यो मनीषां वाचो मतिं श्रुतमदत्तमग्ने ।
 यानि स्थानान्यसृजन्त धीरा यज्ञं तन्वानास्तर्पसाभ्यपश्यम् ॥६॥
 इन्द्रावरुणा सौमनसमदत्तं रायस्पोषं यजमानेषु धत्तम् ।
 प्रजां पुष्टिं मृत्तिमस्मासु धत्तं दीर्घायुत्वाय प्र तिरतं न आयुः ॥७॥

āvocāma mahatē saūbhagāya satyām tveshābhyām ma-
 himānam indriyām | asmān sv indrāvaruṇā ghṛitaścūtas
 trībhiḥ sāptēbhir avataṁ śubhas pati || 5 || indravaruṇā yād
 ṛishībhyo manīṣāṁ vacō matīm śrutām adattam āgre | yāni
 sthānāny asṛijanta dhīra yajñam tanvanās tāpasabhy āpa-
 syam || 6 || indravaruṇa saumanasīm ādriptaṁ rayās pōṣham
 yajamaneshu dhattam | prajān puṣtīm bhuṭīm asmāsu
 dhattam dirghayutvāya prā tiratam na āyuh || 7 || ३१ ||

O lord of vitality and virtues, the plants and waters gain their power, as you go beyond the path of the firmament. No godless man can afford to exist as your enemy. 2

O lord of vitality and virtues, true is that saying of your sage : "the seven sacred metres of speech distil the stream of honey." O lord of splendour, may you aid that pious man who unbewildered keeps you ever in his thoughts. 3

O lord of vitality and virtues, the seven sister streams (five senses, mind and intellect) who are blissful, life givers and bright like pure butter—pour out sweet and shining elixir. May you provide strength and wisdom to the offerer of the worship. 4

O lord of vitality and virtues, to our great pleasure, we declare these two bright ones, the real strength of the supreme Lord. O lords of splendour, help us, the offerers of shining elixir, through these three times seven (21) aids. 5

O lord of vitality and virtues, as I see you have been giving divine speech, wisdom, and fame to the sages. I would also see the places which the ancient sages prepare for themselves, as they spread the web of sacrifice with holy austerities. 6

O lord of vitality and virtues, grant to the devotees cheerfulness without pride, and abundance of wealth; may you grant us food and prosperity and lengthen out our days that we may see long life. 7

[अथ सप्तमोऽनुवाकः ॥]

(६०) ऋहितमं सूक्तम्

(१ ६०) विंशत्युपन्यास्य मृतस्य प्राणाद्यो मर्गो ऋषिः । अग्निर्व्यता । प्रणासः (विषमनां
बृहती, समर्वां सतोऽबृहती) छन्दः ॥

॥ ६५ ॥

अम् आ याह्यमिभिर्होतारं त्वा वृणीमहे ।
 आ त्वामनक्तु प्रयता हविष्मती यजिष्ठं बर्हिःसदे ॥ १ ॥
 अच्छा हि त्वा सहसः सूनो अङ्गिरः सुचश्चरन्त्यध्वरे ।
 ऊर्जो नपातं घृतकेशमीमहेऽग्निं यज्ञेषु पुर्व्यम् ॥ २ ॥
 अग्ने कविर्वेधा असि होता पावक यक्ष्यः ।
 मन्द्रो यजिष्ठो अध्वरेष्वीड्यो विप्रेभिः शुक्र मन्मभिः ॥ ३ ॥

60

Agna á yahy agnibhir hótaram tva vṛṇīmahe | á tvām
 anaktu prāyata havishmati yājishṭham bārhiḥ sadē || 1 ||
 ácha hí tva sahasaḥ sūno angirah sṛcaś caranty adhvare
 ūrjō nāpatam ghrītakēṣam imahe 'gnīm yajñēśhu purvyaṁ
 || 2 || ágne kavīr vedhā asi hótā pāvaka yāksyaḥ | mandrō
 yājishṭho adhvareśhu idyo viprebhiḥ śukra mānmabhiḥ || 3 ||

अद्रोघमा वहोशतो यविष्ठ्य देवाँ अजस्र वीतये ।
 अभि प्रयांसि सुधिता वसो गहि मन्दस्व धीतिभिर्हितः ॥ १ ॥
 त्वमित्सुप्रथा अस्यग्ने त्रातर्कृतस्कविः ।
 त्वां विप्रांसः समिधान दीदिव आ विवासन्ति वेधसः ॥ २ ॥

ádrogham á vahoṣato yavishṭhya devāni ajasra vītaye | abhi
 prāyaṁsi sūdhitā vaso gahi māndasya dhītibhir hitāḥ || 4 ||
 tvām it sapritha asy āgne tratar rītās kavīḥ | tvām vipra-
 saḥ samidhāna dīdīva á vivāsanti vedhāsaḥ || 5 || ॥ ॥

O adorable fire-divine, come here with your glorious virtues; we honour you as our invoking priest. Let the presented offerings anoint you, the chief sacrificer; to come and enshrine our hearts. ¹

O most vital Lord, the source of strength, our offerings go to you, as if in ladles, to find your glory in the sacred cosmic sacrifice—the creation. We glorify the eternal fire-divine, the protector and the one with brandishing flames. ²

O adorable Lord, you are wise, the sage, the creator, and the showerer of benefits. O purifier, O bright one, you are the source of bliss, most adorable and worthy to be worshipped with hymns in all noble deeds by enlightened devotees. ³

O ever-young and eternal one, may you bring the loving divine powers to me, guileless, to accept my tributes; O granter of comforts, come to accept food oblations; and being set in the altar, rejoice with praises. ⁴

O adorable fire-divine, you are truthful, the seer and widely spread; O kindled refulgent lord, the devotees invoke you to come and bless all. ⁵

॥३॥

शोचा शोचिष्ठ दीदिहि विशे मयो रास्व स्तोत्रे महौ अमि ।
 देवानां शर्मन्मम सन्तु सुरयः शत्रुषाहः स्वमयः ॥६॥
 यथा चिद्वद्वर्तसममे संजूर्वसि क्षमि ।
 एवा दह मित्रमहो यो अस्मद्युदुर्मन्मा कश्च वेनति ॥७॥
 मा नो मर्तीय रिपवे रक्षस्विने माघर्षसाय रीरधः ।
 असेधद्विस्तरणिभिर्यविष्य शिवेभिः पाहि पायुभिः ॥८॥

śoca śocishṭha dīdihī viśe māyo rāsva stotrē mahāu
 asi | devānām śarman māmo santu sūrayaḥ śatrūśābhaḥ
 svagnāyaḥ || 6 || yātha cid viddhām atasām āgne sanjūrv-
 asi kshāmi | evā dha mitramaho yo asmadhrīg durmānmā
 kāś ca vēnati || 7 || mā no mārṭāya ripāve rakshasvīne mā-
 ghāṣaṁsāya rīradhaḥ | āsedhadbhis tarāṇibhīr yavishṭhya
 śivēbhiḥ pāhi pāyūbhiḥ || 8 ||

पाहि नो अम् एकया पाह्युत द्वितीयया ।
 पाहि गीर्भिस्तिष्ठभिरूजां पते पाहि चतुष्टभिर्वसो ॥९॥
 पाहि विश्वस्माद्रक्षसो अराव्याः प्र स्म वाजेषु नोऽव ।
 त्वामिदि नेदिष्ठ देवतातय आपि नक्षामहे वृधे ॥१०॥

pāhi no āgna ēkayā pāhy ūtā
 dvitīyayā | pāhi gīrbhis tiṣṭibhīr ūjānā pate pāhi catasṭi-
 bhīr vaso | 9 || pāhi viśvasmad rakshāso ārāvyāḥ prā sma
 vājeshu no 'va | tvām īd dhi nēdishṭhānā devatātāya āpīm
 nākshāmahe vṛidhē || 10 || ॥

O most resplendent fire-divine, may you shine forth and illuminate us; may you give happiness to all men and to your worshippers; you are supreme; may our noble men abide in the bliss of Nature's bounties, and subdue their rivals, and maintain their bright fires. 6

O fire-divine, you burn down the dry timber on the earth, so, O cherisher of our friends, may you burn him who injures us and whosoever evil-minded conspires to harm us. 7

Subject us not (as a prey) to strong mortal enemy, nor to the malevolent; O most youthful lord, guard us with your auspicious, unassailable and victorious protective measures. 8

O adorable Lord, protect us through the first, protect us through the second hymn. Protect us through three hymns, and through four, O lord of energy, O lord of riches. 9

May you preserve us from every violent demon and shield us in our battles of life. We approach you, our most intimate friend, and kinsman, to help us in our noble deeds and increase our strength to accomplish them. 10

॥१५॥

आ नो अग्ने वयोवृधं रयिं पावकं शंस्यम् ।
 रास्वा च न उपमाते पुरुस्पृहं सुनीतीं स्वयंशस्तरम् ॥११॥
 येन वंसाम् पृतनासु शर्धेतस्तरन्तो अर्य आदिशः ।
 स त्वं नो वर्ध प्रयसा शचीवसो जित्वा धियो वसुविदः ॥१२॥
 शिशानो वृषभो यथाग्निः शृङ्गे दविध्वत् ।
 तिग्मा अस्य हनवो न प्रतिधृषे सुजम्भः सहसो यहुः ॥१३॥

ā no agne vayoṽrīdham rayīm pāvaka śānsyam ' rāsvā
 ca na upamāte puruṣpṛhaṁ sūnīṭī svāyaśastaram ॥ 11 ॥
 yēna vānsama pṛtanāsu śārḍhataś tāranto aryā ādiśaḥ |
 sā tvām no vardha prāyaśā śacivaso jīnvā dhiyo vasuvīdaḥ
 ॥ 12 ॥ śīśāno vṛṣabho yathāgnīḥ śṛṅge dāvidhvat | tigṁā
 aśya hānava nā pratidhṛṣhe sujāmbhaḥ sāhaso yahūḥ ॥ 13 ॥

नहि ते अग्ने वृषभ प्रतिधृषे जम्भासो यद्विनिष्ठसे ।
 स त्वं नो होतः सुहुतं हविष्कृधि वंस्वा नो वार्यो पुरु ॥१४॥
 शेषे वनेषु मात्रोः सं त्वा मर्तास इन्धते ।
 अतन्द्रो हव्या वहसि हविष्कृत आदिदेवेषु राजसि ॥१५॥

nahī te agne vṛṣabha pratidhṛṣhe jāmbhāso yād vītī-
 śthāse | sā tvām no hōtaḥ sūhutaṁ havīśh kṛidhi vāṁsvā no
 vāryā purū ॥ 14 ॥ śēṣe vāneṣu mātṛōḥ sāṁ tvā mātāsa
 indhate | ātandro havyā vahasi havishkrīta ād īd devēṣu
 rājasi ॥ 15 ॥ ५ ॥

O purifying Lord, bestow upon us excellent wealth, the augmentor of food. Bestow on us, O wealth-giver, that wealth of wisdom which all crave, and which is glorious, and which brings its own fame. 11

Wherewith we may overcome our adversities in the battle of life and destroy the designs of our wicked opponents, may you, O Lord of wealth and wisdom, bless us with food and quicken our thoughts so that we prosper. 12

The fire-divine brandishes his punitive powers as a bull who whets and tosses his horns; his sharp punitive jaws cannot be resisted. He is the son of strength, mighty-toothed. 13

O powerful fire-divine, when you spread out your teethlike flames on all sides, no one can resist them; may you make our oblations fruitful and grant us store of precious rewards. 14

You lie dormant within your mother's (womb) in the woods, which the mortal devotees kindle through attrition. Unweariedly you carry the offerings of the worshipper; thence you shine among Nature's bounties. 15

॥३५॥

स॒प्त हो॒तार॒ग्ममि॒दी॒ळते॒ त्वाग्ने॑ सु॒त्यज॒मह॑यम् ।
 भि॒नत्स्य॑द्वि॒ तर्प॑सा॒ वि शो॒चिषा॒ प्राग्ने॑ तिष्ठ॒ जनाँ॑ अति ॥१६॥
 अ॒ग्निम॑ग्निं वो॒ अ॒ग्निगुं॑ हु॒वेम॑ वृ॒क्तव॑र्हिषः ।
 अ॒ग्निं हि॒तप्र॑यसः शश्व॒तीष्वा॒ हो॒तारं॑ च॒र्षणी॑नाम् ॥१७॥

'saptá hótāras tānu id ilate tvāgne sutyajam āhrayam |
 bhinātsy ādrim tāpasā ví shočishā prāgne tishṭha jānāṁ āti
 || 16 || agnim-agnim vo ādhrigum huvēma vṛktābarhishah |
 agnim hitāprayasaḥ śaśvatīshv ā hótāraṁ carṣaṇīnām || 17 ||

के॒तेन॑ श॒र्मन्त्स॒चते॑ सु॒षाम॑ण्य॒ग्ने तु॒भ्यं चि॒कित्वा॑ना ।
 इ॒ष्यया॑ नः पु॒रु॒रूप॒मा म॑र॒ वाजं॑ ने॒दि॒ष्ठमु॒तये॑ ॥१८॥
 अ॒ग्ने ज॒रित॑र्वि॒ष्पति॑स्ते॒पानो॑ दे॒व र॒क्षसः॑ ।
 अ॒ग्ने॒षिवान्गृ॑ह॒पति॑र्मु॒होँ अ॒सि दि॒वस्या॒युर्दु॑रो॒णयुः॑ ॥१९॥
 मा नो॑ र॒क्ष आ॒र्वेशी॑दाघृ॒णीव॑सो॒ मा या॒तुर्या॑तु॒माव॑ताम् ।
 प॒रो॒ग॒व्यु॒त्यनि॑रा॒मप॒ क्षु॒ध्रम॑ग्ने से॒ध र॒क्षस्वि॑नः ॥२०॥

kétena śármān sacate sushamāny āgne tibhyam cikitrānā |
 ishanyāyā nah pururūpam ā bhara vājaṁ nēdiṣṭham ūtāye
 || 18 || āgne jāritar vispātis tepāno deva rakṣasāḥ | āpro-
 shivān grīhāpatir mahāni asi divās pāyūr duroṇayūḥ || 19 ||
 mā no rāksha ā veshīdāghṛṇīvaso mā yāturyātumāvataṁ |
 parogavyūtya anirām āpa kṣudham āgne sēdha rakṣasvī-
 nah || 20 || ३५ ||

O fire-divine, granter of all good things, unfailing, the seven priests glorify you. You cleave the clouds with your heat and fervent glow. May you rise up and rest with Nature's bounties. 16

O fire-divine, the irresistible, now that we have made all preparations, let us invoke you. Having placed the oblation, let us invoke the cosmic fire-divine abiding in all places, the chief invoking priest of men. 17

O fire-divine, the worshipper pays homage to you by praises, chanted by the experienced priest in the ceremony celebrated with beautiful SAMAN hymns. May you of your own accord bring us such food and wealth of varied sorts, as are always within reach as aid to us. 18

O divine-fire, worthy of laudation, you are the guardian of men and destroyer of evil forces. You are powerful and 'never-absent' helper of the worshipper in his house, and you are the sustainer of heaven, ever-present there. 19

O lord of brilliant wealth and wisdom, let no evil enter us, and let no evil spirit torment our mind. O fire-divine, may you drive far away poverty and hunger beyond a pasture-measure (*gavyuti*), and chase away the strong demonic forces. 20

(११) एकमष्टितम सूक्तम्

(१-१८) महादशर्षस्यास्य सूक्तस्य प्रागावो भर्ग कषिः । इन्द्रो देवता । प्रगावः (विपमर्चा बृहती, समर्चा स्तोत्रबृहती) छन्दः ॥

॥३१॥

उभयं शृण्वंश्च न इन्द्रो अर्वागिदं वचः ।
 सत्राच्या मघवा सोमपीतये धिया शर्विष्ठ आ गमत् ॥१॥
 ते हि स्वराजं वृषभं तमोजसे धिषणे निष्टतक्षतुः ।
 उतोपमानां प्रथमो नि षीदसि सोमकामं हि ते मनः ॥२॥
 आ वृषस्व पुरुवसो सुतस्येन्द्रान्वसः ।
 विश्वा हि त्वा हरिवः पृत्सु सासहिमष्टुष्टं चिदधृष्वणिम् ॥३॥

61

Ubhāyaṃ śṛiṇāvā ca na indro arvāg idāṃ vācaḥ | sa-
 trācya maghāvā sōmapītaye dhīyā śāviṣṭha ā gamat || 1 ||
 tāṃ hi svarājaṃ vṛṣabhāṃ tām ōjase dhīṣhāṇe niṣṭata-
 kṣhātuh ! utōpamānām prathamō ni śhīdasi sōmakāmaṃ hi
 te mānaḥ || 2 || ā vṛṣhasva purūvaso sutāsyeन्द्रान्वसाḥ |
 vidmā hi tvā harivaḥ pṛitsū sāsaḥim adhrishṭaṃ cid da-
 dhrishvaṇim || 3 ||

अप्रामिसत्य मघवन्तथेदसदिन्द्र क्त्वा यथा वशः ।
 सुनेम वाजं तवं शिप्रिन्नवसा मधू चिद्यन्तो अद्रिवः ॥१॥
 शग्ध्युष्टे पु शचीपतु इन्द्र विश्वाभिरुतिभिः ।
 भर्गं न हि त्वा यशसं वसुविदमनु शूर चरामसि ॥२॥

āprāmisatya maghavaṃ tathēd asad indra
 krātva yathā vāśaḥ | sanēma vājaṃ tava śiprīm āvasa na-
 kshū cid yānto adriṇaḥ || 4 || śagdhy ā śhū śacīpata indra
 viśvabhīr utbhīḥ | bhāgaṃ nā hi tvā yaśasaṃ vasuvīdama
 nu śūra charamasi || 5 || ॐ



May the resplendent Lord come here and listen to both our hymns, whether recited or sung. May the mightiest supreme Lord with thought inclined to us be pleased to come near to cherish the elixir of devotion. 1

He is self-resplendent and powerful. The heaven and earth honour him as the showerer of benefits and supremely strong. He is unparalleled and undecaying in His might. He loves to accept our devotional offerings. 2

O resplendent Lord, rich in wealth and wisdom, may you shower strengthening food everywhere. O possessor of vital energies, we know you as unconquerable and the over-powerer in the fight. 3

O resplendent and bounteous lord of unbroken truth, let it be so as you in your wisdom decide to happen. May we, O lord of resolute mind, obtain food with your help; and may we without delay achieve highest wisdom, O Lord of justice. 4

O resplendent Lord of cosmic creation, may you fulfil our aspirations with all your possible assistance. We, O hero, obey your commands as you are bliss-giving, glorious, and granter of wealth and wisdom. 5

॥१०॥

पौरो अश्वस्य पुरुकृद्गवामस्युत्सो देव हिरण्ययः ।
 नकिर्हि दानं परिमर्धिषत्वे यद्यद्यामि तदा भर ॥६॥
 त्वं ह्येहि चरेवे विदा भगं वसुत्तये ।
 उद्वावृषस्व मघवन्नाविष्टय उद्दिन्द्राश्वमिष्टये ॥७॥

pauró áśvasya purukṛ́īd gávām asy útsō deva hiraṇyá-
 yaḥ | nákir hí dānam parimárdhishat tvé yád-yad yāmi
 tād á bhara || 6 || tvám hy éhi cérave vidá bhágam vásut-
 taye | úd vāvṛishasva maghavan gávishṭaya úd indráśvam-
 ishṭaye || 7 ||

त्वं पुरु सहस्राणि शतानि च युथा दानाय मंहसे ।
 आ पुरन्दरं चक्रे विप्रवचम् इन्द्रं गायन्तोऽवसे ॥८॥
 अविप्रो वा यदविघद्विप्रो वेन्द्र ते वचः ।
 स प्र ममन्दत्वाया शतक्रतो प्राचामन्यो अहसन ॥९॥
 उग्रबाहुर्भक्षकृत्वा पुरन्दरो यदि मे शृणुद्वेष्टम् ।
 वसुयजो वसुपतिं शतक्रतुं स्तोमेरिन्द्रं हवामहे ॥१०॥

tvám purú sahasráṇi śatāni ca yúthá dānāya
 mánhase | á puraṇḍarāṃ cakṛima vípravacasa índraṃ gā-
 yantó 'vase || 8 || ayipró vā yád ávidhad vípro vendra te
 vācaḥ | sá prá māmandat tvayá śatakrato prácāmanyo
 áhaṃsana || 9 || ugrábāhur mrakshakṛitvā puraṇḍaró yádi
 me śṛṇávad dhāvanu | vasūyávo vásupatim śatákratun śtó-
 mair índraṃ havāmahe || 10 || ३७ ||

You are the increaser of our vital powers, and multiplier of our mental faculties. O embodiment of divine light, you are fountain of golden blessings; let no one impair the treasure laid up in you for me; may you grant me whatsoever I solicit from you. 6

Bounteous as you are, come, and get wealth to be distributed to your worshippers. O bounteous Lord, may you shower your bounty on a wisdom-seeker, and O resplendent Lord, shower your bounty on a vitality-seeker. 7

You keep hundreds and thousands of herds for granting; reciting long praises, we please you and bring you in our proximity for our protection, as you are the destroyer of strongholds of evils. 8

O resplendent Lord, performer of hundreds of selfless deeds, pride-personified, and with full confidence in self, whosoever, whether unskilled or skilled, offers devotion to you, his wishes are fulfilled by you. 9

With our prayers we invoke the resplendent Lord, the performer of hundreds of selfless deeds and the lord of riches, in case, He, the breaker down of strongholds of evils, equipped with strong measures to destroy the adversities, is prepared to hear my invocation. 10

[3 c.]

न पापासो मनामहे नारायासो न जल्हवः ।
 यदिह्विन्द्रं वृषणं सचा सुते सखायं कृणवामहे ॥११॥
 उग्रं युयुज्म घृतेनासु सासहिमृणकतिमदाभ्यम् ।
 वेदो भूमं चित्सनिता रथीतमो वाजिनं यमिदु नशन ॥१२॥
 यत इन्द्र भयामहे ततो नो अभयं कृधि ।
 मघवज्जुग्धि तव तन्न कृतिभिर्वि द्विषो वि मृधो जहि ॥१३॥

nā papāso manamahe nārāyaso nā jālhavaḥ | yād in uv
 indram vṛṣhaṇam sācā suté sākhaṇam kṛṇāvamahai | 11 ||
 ugrām yuyujma ghṛtanāsu sasahim ṛṇakatiṁ ādabhyam |
 véda bhrinām eit sānita rathītamo vājīnam yām id u nā-
 śat | 12 | yāta indra bhāyamahe tāto no ābhayaṁ kṛidhi |
 māghavañ chagdhī tāva tān na ūtibhir ví dvīsho ví nṛidho
 jahi || 13 ||

त्वं हि राधस्पते राधसो महः क्षयस्यासि विधृतः ।
 तं त्वा वयं मघवन्निन्द्र गिर्वणः सुतावन्तो हवामहे ॥१४॥
 इन्द्रः स्पृष्टुत वृत्रहा परस्पा नो वरेण्यः ।
 स नो रक्षिषश्चरुमं स मध्यमं स पश्चात्पातु नः पुरः ॥१५॥

tvām hī radhaspate rādhaso mahāḥ kshāyasyāsi
 vidhātāḥ | tāṁ tva vayam māghavaññ indra girvaṇaḥ su-
 tāvanto havāmahe || 14 || indra spāl utā vṛitrahā paraspā no
 vāreṇyaḥ | sā no rakshishae caramām, sā madhyamām sā
 paścāt patu naḥ purāḥ || 15 || ३६ ||

We cannot worship Him with sinful mind, or miserly habits, or without faith in sacred fire-rituals. We assemble together to worship the resplendent Lord, the showerer of benefits with our pious deeds and make the Lord our true friend. 11

We approach our lord to help us in our struggles as He is powerful, the subduer of evils, the inviolate, to whom we are all indebted for prayers, and invincible. He, the best of charioteers, knows who is entitled for help and to whom should He extend His helping hand. 12

O resplendent Lord, may you give us security from the one whom we are afraid of. O bounteous Lord, be firm to give us your protections; drive away our enemies who try to harm us. 13

O Lord of wealth, you are the bestower of riches and home upon your worshipper; as such we invoke you with our devotional prayers, O bounteous resplendent Lord, lover of the sincere devotee. 14

The resplendent Lord is omniscient, all-knower, the destroyer of evils and most covetable adversities, the best protector. May He bless our son, also the last and middle ones, and keep watch from behind and before. 15

॥१९॥

त्वं नः पृश्नादधरादुत्तरात्पुर इन्द्र नि पाहि विश्वतः ।
 आरे अस्मत्कृणुहि दैव्यं भयमा॒रे हेती॒रदै॒वीः ॥१६॥
 अद्याद्या श्वःश्व इन्द्र त्रास्व॑ प॒रे च॑ नः ।
 विश्वा च नो जरितृन्त्स॑त्पते अहा दिवा नक्तं च रक्षिषः ॥१७॥
 प्रभङ्गी शूरो मघवा॑ तुवीमघः संमि॒स्रो वी॒र्यो॒यु कम् ।
 उ॒मा ते॒ बा॒ह्वृष॑णा शतक्रतो॒ नि या॒ वज्रं॑ मिमिक्षतुः ॥१८॥

tvāṃ naḥ paśād adharād uttarāt purā indra nī pahi
 viśvātah | aré asmat kṛiṇuhi dāivyam bhayām āré hetī
 ādevīḥ || 16 || adyādya śvāḥ-śva indra trāsya paré ca naḥ |
 viśva ca no jaritṛiṇ satpate āhā divā naktam ca rakshi-
 shah || 17 || prabhaṅgī śūro maghāvā tuvimaghaḥ sammisro
 vīryāya kām | ubhā te bāhū vṛiṣhaṇā śatakrato nī yā vā-
 jraṇi mimikshātuh || 18 || ३९ ||

(१२) द्विषष्टितमं सूक्तम्

(१-१२) द्वादशशर्कस्यास्य सूक्तस्य काण्वो वीरः प्रगाय ऋषिः । इन्द्रो देवता । (१-६, १०-१२)

प्रथमादितृचक्षस्य दशम्यादितृचक्ष्य च पङ्क्तिः, (७-९) सप्तम्यादितृचक्ष्य च गृह्णीतीत्युपदेशः ॥

॥४०॥

प्रो अ॒स्मा उप॑स्तुतिं॒ भर॑ता यजु॒जोष॑ति ।
 उ॒क्थै॒रिन्द्र॑स्य मा॒हि॒नं व॒र्यो॑ वर्ध॒न्ति सो॒मिनो॑ भ॒द्रा इन्द्र॑स्य रा॒तयः॑ ॥१॥
 अ॒युजो॑ अ॒स॒मो नृ॒भिरे॑कः कृ॒ष्टीर॑यास्यः ।
 पू॒र्वीर॑ति॒ प्र वा॒वृधे॑ विश्वा जा॒तान्यो॑जसा भ॒द्रा इन्द्र॑स्य रा॒तयः॑ ॥२॥

62.

Pró asma ūpastutim bhārata yāj jūjoshati | ukthair in-
 drasya māhinam vāyo vardhanti somino bhadra indrasya
 ratāyah || 1 || ayujó āsamo nr̥ibhir ékaḥ kṛiṣṭīr ayāsyah |
 purvir āti prā vāvṛidhe viśvā jātāny ōjasa bhadra indra-
 sya ratāyah || 2 ||

O resplendent Lord, may you protect us from the west, from the south, from the north, from the east and from every side. May He keep away far from us the supernatural calamities and far away the weapons of the demons. 16

Save us, O resplendent Lord, every today, every tomorrow and every succeeding day. O lord of the god, protect us, your praisers, in all days, by day and by night. 17

The bounteous Lord is the shatterer, the hero, rich in wealth and the conductor to victory. O performer of hundreds of noble deeds, both of your arms, which hold the weapon of justice, are also the showerers of blessings. 18

62

The singers of the sacred hymns magnify the might of the resplendent Lord with their recited hymns. May you present offering of praises to Him, as He enjoys it. Blessed are the rewards that the resplendent Lord gives. 1

He alone, without a companion, and unlike any other divine power, surpasses men of yore. He excels in His strength all other beings. Blessed are the rewards that the resplendent Lord gives. 2

अहितेन चिदर्वता जीरदानुः सिपासति ।
 प्रवाच्यमिन्द्र तत्तव वीर्योणि करिष्यतो भद्रा इन्द्रस्य रातयः ॥३॥
 आ याहि कृणवाम त इन्द्र ब्रह्माणि वर्धना ।
 येभिः शविष्ठ चाकनो भद्रमिह श्रवस्यते भद्रा इन्द्रस्य रातयः ॥४॥
 धृषतश्चिद्वृषन्मनः कृणोषीन्द्र यत्त्वम् ।
 तीव्रैः सोमैः सपर्यतो नमोभिः प्रतिभृषतो भद्रा इन्द्रस्य रातयः ॥५॥
 अवं चष्ट ऋचीषमोऽवताँ इव मानुषः ।
 जुष्टी दक्षस्य सोमिनुः सखायं कृणुते युजं भद्रा इन्द्रस्य रातयः ॥६॥

áhiteṇa cid árvatā jīrādānuḥ sishasati ।
 pravācyā a indra tát tāva vīryāṇi karishyató bhadrá indra-
 sya rātāyah ॥ 3 ॥ ā yāhi kṛṇāvāma ta indra brāhmaṇi vār-
 dhana । yébbhiḥ ṣavishṭha cākāno bhadraṁ ilā śravasyaté
 bhadrá indrasya rātāyah ॥ 4 ॥ dhṛishatāś cid dhṛishān mā-
 naḥ kṛṇóshindra yāt tvām । tīvraś sōmaiḥ saparyató nā-
 mobhiḥ pratibhūshato bhadrá indrasya rātāyah ॥ 5 ॥ āva
 cśhṭa ṛcīshamo 'vatān iva mānushaḥ । juṣṭvi dākshasya
 somīnaḥ sākhaayaṁ kṛṇute yujam bhadrá indrasya rātāyah
 ॥ 6 ॥ 40 ॥

॥४१॥ विश्वे त इन्द्र वीर्यं देवा अनु कर्तुं ददुः ।
 भुवो विश्वस्य गोपतिः पुरुष्टुत भद्रा इन्द्रस्य रातयः ॥७॥
 गृणे तदिन्द्र ते शवं उपमं देवतातये ।
 यदंसि वृत्रमोजसा शचीपते भद्रा इन्द्रस्य रातयः ॥८॥

vīśve ta indra vīryam devā ānu krātum daduḥ । bhūvo
 vīśvasya gōpatīḥ puruṣṭuta bhadrá indrasya rātāyah ॥ 7 ॥
 gṛṇé tād indra te śavaṁ upamam devātātaye । yād dhānsi
 vṛitrām ōjasa śacīpate bhadra indrasya rātāyah ॥ 8 ॥

The resplendent Lord is the swift giver of blessings, even with a stead unyoked. O resplendent Lord, your greatness displayed by your powers must be proclaimed. Blessed are the rewards that the resplendent Lord gives. 3

O resplendent Lord, come hither; let us perform our sacred ceremonies to honour your might by which, O most mighty one, you will bless the devotee who strives for food and fame. Blessed are the rewards that the resplendent supreme Lord gives. 4

The resplendent Lord makes the mind of that resolute devotee more resolute who worships Him with intense devotion, and constantly keeps praying with his reverent prayer. Blessed are the rewards that the resplendent Lord gives. 5

The resplendent Lord, worthy of adoration, looks down with favour as a (thirsty) man looks down with eagerness on wells; and being well-pleased with a devotee in intense love with Him, He makes him His intimate friend. Blessed are the rewards that the resplendent Lord gives. 6

O resplendent Lord, all Nature's bounties accept you as their superior in strength and wisdom. O Lord, adored by all, may you be the guardian of all the universe. Blessed are the rewards that the resplendent Lord gives. 7

O resplendent Lord, I extol that might of yours, of highly coveted in sacred performances. You dispel darkness, O lord of cosmic sacrifice, by your strength. Blessed are the rewards that the resplendent Lord gives. 8

मर्मनेव वपुष्यतः कृणवन्मानुषा युगा ।
 विदे तदिन्द्रश्चेतनमधं श्रुतो भद्रा इन्द्रस्य रातयः ॥९॥
 उज्जातमिन्द्र ते शव उच्चासुत्तव कर्तुम् ।
 भूर्गिगो भूरि वावृधुर्मघवन्तव शर्मेणि भद्रा इन्द्रस्य रातयः ॥१०॥
 अहं च त्वं च वृत्रहन्त्सं युज्याव सुनिभ्य आ ।
 अगतीवा चिदद्विवोऽनु नौ शूर मंसते भद्रा इन्द्रस्य रातयः ॥११॥
 सत्यमिहा उ तं वयमिन्द्र स्तवाम नानृतम् ।
 मुहौ असुन्वतो वधो भूरि ज्योतींषि सुन्वतो भद्रा इन्द्रस्य रातयः ॥१२॥

sāma-

neva vapushyatāḥ kṛiṇāvan mānuṣha yugā | vidē tād indras
 cētanam ādha śrutō bhadra īdrasya ratāyah || 9 || āj jātam
 indra te sāva ut tvām ut tāva krātum | bhūrigō bhūri vā-
 vridhur māghavan tāva śarmāṇi bhadra īdrasya ratāyah
 || 10 || ahām ea tvāṇi ea vritrahan sām yujyāva sanibhya
 ā | arātivā eid adrivō 'nu nau śura mānsate bhadra īdra-
 sya ratāyah || 11 || satyām id vā n tām vayām indram sta-
 vāma nānṛitam | mahān āsunvato vadho bhūri jyōtīṁshi
 sunvatō bhadra īdrasya ratāyah || 12 || ॥ ॥

(६३) विषद्विषमं सूक्तम्

(१-१०) द्वादशार्चन्यास्य सूक्तस्य काण्डः प्रयाग क्रमः । (१-११) प्रथमाधेकादशार्चमिन्द्रः । (१२) द्वादशयाध

देवा देवताः । (१, ४-५, ७) प्रथमार्धभुर्योपध्वमीस्तममीनाद्यानुष्टुप्, (२-३, ९, ८-११) द्वितीया-

द्वतीयाध्वनीनामष्टम्यदिचत्सुयाब्ध गायत्री, (१२) द्वादशयाध त्रिष्टुप् छन्दांसि ॥

१२० स पुर्यो महानां वेनः कर्तुमिरानजे । यस्य द्वारा मनुष्यिना देवेषु धिय आनुजे ॥१॥

Sā pūrvyō mahānāṇi venāḥ krātubhir anaje | yāsya
 dvārā mānuṣh pitā devēṣhu dhīya anajē || 1 ||

The resplendent Lord confers division of Time on mankind, as a woman wins her lover of one mind. The Lord very well knows our deeds, so manifested for which He is renowned. Blessed are the rewards that the resplendent Lord gives. 9

O resplendent bounteous Lord, rich in wisdom, those devotees who live under your refuge and comfort, greatly augment your glory since its manifestation and also speak high of your wisdom and achievements. Blessed are the rewards that the resplendent Lord gives. 10

O destroyer of evils, O resolute and brave, may you and I be closely united for gaining wealth and bliss. Even malignant agrees with this (that your companionship gives this reward), O Lord of justice. Blessed are the rewards that the resplendent Lord gives. 11

Let us extol the resplendent Lord as Truth and not Falsehood. Utter is the destruction of the infidel, and the regions of enlightenment are for the devotee. Blessed are the rewards that the resplendent Lord gives. 12

He (the resplendent Lord) is most ancient, beloved of all and is equipped with mighty powers. It is He at whose doors, the father of the family, the householder, makes his prayers effective and is honoured by Nature's bounties. 1

दिवो मानं नोत्सदन्तोर्मपृष्ठासो अद्रयः । उक्था ब्रह्म च शंस्या ॥२॥

स विद्वो अङ्गिरोभ्य इन्द्रो गा अवृणोदप । स्तुपे तदस्य पौंस्यम् ॥३॥

स प्रलथा कविवृध इन्द्रो वाकस्य वक्षणिः । शिवो अर्कस्य होमन्यस्मत्रा गुन्त्ववसे ॥४॥

आदु नु ते अनु क्तुं स्वाहा वरस्य यज्यवः ।

श्वात्रमर्का अनुपतेन्द्रे गोत्रस्य दावने ॥५॥

इन्द्रे विश्वानि वीर्या कृतानि कर्त्तव्यानि च । यमर्का अध्वरं विदुः ॥६॥

divó mánanō

nót sadan sōmaprīṣṭhaso ādrayaḥ | ukthā brāhma ca śān-

syā || 2 || sá vidvān aṅgirobhya indro gā avṛiṇod āpa | stu-

shé tād asya paūṁsyam || 3 || sá pratnāthā kavivṛidhā indro

vākāsyā vakshāṇiḥ | śivo arkāsyā hōmany asmatrá gantv

āvase || 4 || ād ū nū te ānu kṛitum svāhā vārasya yājya-

vaḥ | śvātrām arkā anuṣhatēndra gotrāsyā dāvāne || 5 || in-

dre viṣvani vīryā kṛitāni kārtvani ca | yām arkā adhvarām

viduḥ || 6 || ५२ ||

५२ ॥

यत्पाञ्चजन्यया विशेन्द्रे घोषा अस्तक्षत ।

अस्तृणाद्दर्हणा विपेर्द्व्यो मानस्य स क्षयः ॥७॥

इयमु ते अनुष्टुतिश्चक्रे तानि पौंस्या । प्रावश्चकस्य वर्तेनिम् ॥८॥

अस्य वृष्णो व्योदन उरु क्रमिष्ट जीवसं । यवं न पृश्न आ ददे ॥९॥

yāt pañcajanya yā viśēndre ghōṣha āśṛikshata | āśṛiṇad

barhāṇa vipō 'ryō mānasya sá kshāyaḥ || 7 || iyām u te

anuṣṭutiṣ cakṛishé tāni paūṁsyā | prāvaś cakrāsyā varta-

nīm || 8 || asyā vṛiṣṇo vyōdana urú kramiṣṭha jīvāse | yā-

vaṇi nā pṛśvā ā dade || 9 ||

May the equipments, the press-stones etc. useful for the sacred ceremony, never foresake our Lord, the maker of celestial region, nor the praises and hymns which are to be chanted. 2

The wise resplendent self discovers the lost cows of wisdom and discloses it to the vital senses. This, his great achievement, must be extolled. 3

As in former times, so now too, the Self blesses the worshipper and helps him, when he expresses his sincere faith. May He come among us auspicious for our protection during the devotional offerings. 4

Forthwith, O resplendent Lord, the priests offer oblation to the fire with the exclamation *Svaha*, and the reciters successively praise your deeds for the attainment of the wealth of kine. 5

The singers know that all the beneficial deeds of might, performed or yet to be performed, rest with the resplendent Lord, who is unharmed. 6

When praises are addressed to the resplendent Lord by people of five classes, He destroys their foes by His strength; He, the Lord, is the abode of the worshipper's. 7

This praise is verily yours, for you have accomplished these many deeds and sped the wheel on its way. 8

When sustenance of various kinds is distributed over by the resplendent Lord, the showerer of blessings, all men step out with wide strides since life is so dear to them. They receive their share as cattle receive corn. 9

तद्धांना अवस्यवो युष्माभिर्दक्षपितरः । स्याम मरुत्वतो वृधे ॥१०॥
 बद्धृत्वियाय धाम्न ऋक्भिः शूर नोनुमः । जेषामेन्द्र त्वया युजा ॥११॥
 अस्मे रुद्रा मेहना पर्वतासो वृत्रहत्ये भरंहृतौ सजोषाः ।
 यः शंसते स्तुवते धायि पञ्च इन्द्रज्येष्ठा अस्माँ अवन्तु देवाः ॥१२॥

tād dādāna avasyavo yushmā-
 bhir dākshapitarah | syāma marútvato vridhē || 10 || hā-
 rītvīyāya dhāmna ṛikvabhiḥ śūra no-numah | jēshamendra
 tvāya yujā || 11 || asmé rudrá mehána párvataśo vṛitrahátýe
 bhárahūtau sajóshah | yāḥ śānsate stuvaté dhāyi pajrá ín-
 drajyeshṭha asmāṁ avantu devāḥ || 12 || 43 ||

(१४) वतुःपदितमे सूक्तम्

(१-१२) दक्षदशर्कन्यास्य सूक्तस्य क्षण्डः प्रगाय ऋक्भिः । इन्द्रो देवता । गायत्री छन्दः ॥

उत्ता मन्दन्तु स्तोमाः कृणुष्व राधो अद्रिवः । अवं ब्रह्मद्विषो जहि ॥१॥
 पदा पुष्पिरराधसो नि बाधस्य मूहोँ अंसि । नहि त्वा कश्चन प्रति ॥२॥
 त्वमीशिषे सुतानामिन्द्र त्वमसुतानाम् । त्वं राजा जनानाम् ॥३॥
 एहि प्रेहि क्षयो दिव्याङ्घ्रौषश्चर्षणीनाम् । ओभे पृणासि रोदसी ॥४॥

64.

Ūt tva mandantu stōmah kṛiṇuśhvā rādho adriṣah | āva
 brahmadviśho jahi || 1 || padā puṣṭīr aradhāśo nī badhasva
 mahoi asi | nahī tvā kās canā prāti || 2 || tvām īśiṣhe sūtā-
 nam īndra tvam āsutānam | tvām rājā jānānām || 3 || ēhi
 prēhi kśhāyo divy āghrōśhañ carshaṇīnām | ōbhē pṛiṇāsi rō-
 dasi || 4 ||

Presenting our praise and desiring protection, may we, with you, O priest, obtain wealth and food to offer worship to the Lord, an associate of the vital principles. 10

True, O Hero, by our hymns we offer praise to you. You appear at the due time of worship wearing auspicious splendour. may we conquer our enemies with you as our ally. 11

May the cosmic forces of vitality and showering clouds come to us to rejoice in the battle-challenge of life, meant to destroy the devil of Nescience. We, the reciters and singers, invoke all Nature's bounties, along with the resplendent Lord at their head, to give us protection. 12

64

May our hymns please you; O lord of resolute will power, please display your bounty. May you drive off the infidels. 1

May you crush with your foot the niggard churls who offer no homage. You are powerful; there is none so powerful as you are. 2

You are the lord of these devotional prayers, either expressed or unexpressed. You are the sovereign king of all creation. 3

May you come hither from heaven to our dwelling, announcing to your men. You fill both, the heaven and the earth. 4

त्यं चित्पर्वतं गिरिं शतवन्तं सहस्रिणम् । वि स्तोतृभ्यो रुरोजिथ ॥५॥
वयमुं त्वा दिवा सुते वयं नक्तं हवामहे । अस्माकं काममा पृण ॥६॥

tyām cit pārvatam girim śatāvantaṁ sahasriṇam |
vi stotṛibhyo rurojitha || 5 || vayām u tvā dīva sūte vayān
naktam havāmahe | asmākaṁ kāmam ā pṛiṇa || 6 || ५ ||

॥५॥ क॑ त्य वृषभो युवा तुविग्रिवो अनानतः । ब्रह्मा कस्तं संपर्यति ॥७॥
कस्य स्वित्सर्वतं वृषा जुजुष्वीं अव गच्छति । इन्द्रं क उं स्विदा चके ॥८॥
क ते दाना असक्षत वृत्रहन्कं सुवीर्या । उक्थे क उं स्विदन्तमः ॥९॥

kvā syā vṛishabho yūva tuvirīvo ānānataḥ | brahmā
kāś tām saparyati || 7 || kāsya svit sāvanam vṛiṣha juṣhvatī
āva gachati | indram kā u svid ā cakē || 8 || kām te danā
asakṣata vṛitrahān kām suviryā | ukthē k' u svid ānta-
mah || 9 ||

अयं ते मानुषे जने सोमः पुरुषु स्यते । तस्येहि प्र द्रवा पिब ॥१०॥
अयं ते शर्यानावति सुयोमायामधि प्रियः । अर्जीकीये मदिन्तमः ॥११॥
तमद्य राधसे महे चारुं मदाय घृष्वये । एहीमिन्द्र द्रवा पिब ॥१२॥

ayām te mānushe jāne sōmah pūṛuṣhu sūyate |
tāsyēhi prā dravā pība || 10 || ayām te śaryānāvati susho-
māyām ādhi priyāḥ | arjikiye madīntamaḥ || 11 || tām adya
rādhase mahē cārum mādāya ghrīṣhvaye | ēhīm indra drava
pība || 12 || ५ ||

May you break open the gnarled cloud with its hundreds and thousands of showers for your worshippers. 5

We invoke you at devotions offered by day and also invoke you by night; please fulfil our heart's desire. 6

Where is that showerer of benefits, ever-young, strong-necked and who bows to none? Who is that priest that worships Him? 7

Whose offerings does the Lord, the showerer, accept? Who is the person that knows the resplendent Lord? 8

O destroyer of evils, in what way do our devotional offerings or heroic praises honour you? Who is your dearest and nearest in the land? 9

These devotional songs are offered to you among men by me, a mortal. May you come hither; come swiftly and be delighted. 10

These delightful feelings of ecstasy originate in the lake of our heart along the river of intellect and in the land of the sense organs. 11

Come today, O resplendent Lord; hasten and enjoy our devotional expressions for our prosperity, and for your own exhilaration when you successfully crush the foes. 12

(१५) पञ्चपक्षितम् सूक्तम्

(१-१२) इन्द्रशर्पण्यास्य सूक्तस्य काण्वः प्रगाथः ऋषिः । इन्द्रो देवता । गायत्री छन्दः ॥

॥ ४४ ॥

यदिन्द्र प्रागपागुद्व्यर्वा ह्यसे नृभिः । आ याहि तूर्यमाशुभिः ॥१॥
 यद्वा प्रस्ववणे दिवो मादयासि स्वर्णरे । यद्वा समुद्रे अन्धसः ॥२॥
 आ त्वा गीर्भिर्महामुरं हुवे गामिव भोजसे । इन्द्र सोमस्य पीतये ॥३॥
 आ ते इन्द्र महिमानं हरयो देव त महः । रथे वहन्तु विभ्रतः ॥४॥
 इन्द्र गृणीष उ स्तुपे मुहौ उग्र ईशानकृत । एहि नः सुतं पिब ॥५॥
 सुतावन्तस्त्वा वयं प्रयस्वन्तां हवामहे । इदं नो बर्हिःसदे ॥६॥

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Yād indra prāg āpag ūdān ūyāse nṛbhiḥ | ā
 yāhi tūyam aśubhiḥ || 1 || yād vā prasrāvane divo mādā-
 yāse svārṇare | yād vā samudré āndhasaḥ || 2 || a tva gir-
 bhīr mahām urūm huvé gām iva bhōjase | indra sōmasya
 pitāye || 3 || ā ta indra mahimanam hārayo deva te māhaḥ |
 rāthe vahantu bibhrataḥ || 4 || indra grīṇishā u stushé ma-
 hān ugrā īśānakṛt | éhi naḥ sutam piba || 5 || sutāvantas
 tvā vayām prāyasvanto havāmahe | idāṃ no barhīr asāde
 || 6 || 46 ||

॥ ४५ ॥

यच्चिद्धि शश्वतामसीन्द्र साधारणस्त्वम् । तं त्वा वयं हवामहे ॥७॥
 इदं ते सोम्य मध्वधुक्षत्रिभिर्नरैः । जुषाण इन्द्र तत्पिब ॥८॥
 विश्वो अर्यो विपश्चितोऽति ख्यस्तूयमा गीहि । अस्मे धेहि श्रवो बृहत् ॥९॥

yác cid dhī śāśvatām āsindra sādihāraṇas tvām | tān
 tvā vayām havāmahe || 7 || idāṃ te somyām mādhyādhu
 kshann ādribhir nārah | jushāṇā indra tāt piba || 8 || vīśvāi
 aryó vipaścitó 'ti khyas tūyam ā gahi | asmé dhēhi śrávo
 bṛihāt || 9 ||

O resplendent lord, when you are invoked by us, the leaders of the ceremonies, from the east, the west, the north, or the south, come here quickly with your speedy vital forces. 1

Whereas you rejoice the blissful heaven, full of divine light, or in the ocean-like expanse, or you are busy on the earth where sacrifices are performed,—2

—O resplendent Lord, supreme and vast, by my praises, you are invoked to come and drink the elixir of our devotional prayers with delight as a cow eats fodder. 3

Let your vital steeds yoked to your chariot, O resplendent Lord, O divine, bring you here with your splendours and majesty. 4

O resplendent Lord, the strong, the wielder of sovereignty, you are being invoked and praised; may you come here and accept our devotional elixir of praises. 5

We, who have made all preparations of offerings, and have arranged for dedicational prayers, are calling you to come and be enshrined in our hearts. 6

O resplendent Lord, you are the common Lord of all the worshippers; and as such we invoke you now. 7

The devotees have pressed for you with these stones, the sweet elixir of devotion. May you, O resplendent Lord, be pleased to accept it with delight. 8

O Lord, please ignore all other worshippers and come quickly to us and give us abundant food and fame. 9

दाता मे पृषतीनां राजा हिरण्यवीनाम् । मा देवा मघवा रिपत् ॥१०॥
 सहस्रे पृषतीनामधि श्वन्द्रं बृहत्पृथु । शुक्रं हिरण्यमा ददे ॥११॥
 नपातो दुर्गहस्य मे सहस्रेण सुरार्धसः । श्रवो देवेष्वक्रत ॥१२॥

dātā me priṣṭatīnām rājā hiraṇyavinām | mā
 devā maghāva rishat || 10 || sahasre priṣṭatīnām ādhi ścan-
 drām bṛihāt priṭhū | śukraṁ hiraṇyam ā dade || 11 || nā-
 pāto durgāhasya me sahasreṇa surārdhasaḥ | śravo devēśhv
 akrata || 12 || 47 ||

(६६) बृहस्पतिर्न सूक्तम्

(१-१५) पञ्चदशर्वण्यस्य सूक्तस्य आगायः कृतिर्ऋषिः । इन्द्रो देवता । (१-१५) अथभादिचतुर्विंशचां आगायः
 (विषमर्था बृहती, समर्था सतोबृहती), (१५) पञ्चदस्याध्वानुष्टुप् उन्वेसी ॥

॥४८॥

तरोभिर्वो विदद्भूमिन्द्रं सबाध ऊतये ।
 बृहद्गायन्तः सुतसोमे अध्वरे हुवे भरं न कारिणम् ॥१॥
 न यं दुध्रा वरन्ते न स्थिरा मुरो मदे सुश्रिप्रमन्धसः ।
 य आदृत्या शशमानाय सुन्वते दाता जरित्र उक्थ्यम् ॥२॥
 यः शुक्रो मृध्नो अश्व्यो यो वा कीजो हिरण्ययः ।
 स ऊर्वस्य रेजयत्यपावृत्तिमिन्द्रो गव्यस्य वृत्रहा ॥३॥

66

Tároobhir vo vidádvasum indraṁ sabādha ūtāye | bṛihád
 gáyantaḥ sutásome adhvare huvé bháram ná kárinam || 1 ||
 ná yám dudhrā várante ná sthirá mūro máde suśrīprám
 ándhasaḥ | yá ādrītyā śaśamānāya sunvaté dātā jaritrā
 nkthyām || 2 || yáh śakró mṛīkshó áśvyo yó vā kíjo hiraṇ-
 yáyah | sá ūrvásya rejayaty ápāvṛitim índro gávyasya vṛi-
 trahā || 3 ||

O Nature's bounties, let not the king (the resplendent Lord) be harmed; He gives me cows adorned with gold. 10

Besides a thousand cows, I receive gift of gold, pure, brilliant and in large quantities. 11

Myself born in poverty and sorrow, my children, by divine providence, obtain food in abundance, and cattle in thousands. 12

66

May you worship the resplendent Lord for your protection against the miseries. He is full of might and the revealer of wealth. Invoke Him, singing loudly the *Br̥hat-Saman* in the ceremony where the devotional sentiments are cherished. I invoke Him as men invoke a beneficial master of a household. 1

He is the lord of resolute will power. when He is in the state of rapture of spiritual joy, even the powerful evil tendencies cannot withstand Him, nor the firm Nature's forces, nor mortal men can resist Him. He confers glorious wealth on him, who reverently praises Him, and offers devotion and songs. 2

He is the powerful lord, purifier and master of all vital forces; He is illustrious and splendrous like gold. He opens the closed gates of wisdom and destroys the devil of dark evil forces. 3

निस्वानं चिद्यः पुस्तंभृतं वसुदिद्वर्षति दाक्षुषे ।
 वज्री सुशिप्रेः हयैश्च इत्करदिन्द्रः कत्वा यथा वशत् ॥४॥
 यद्वायन्थं पुरुष्टुतं पुरा चिच्छ्र नृणाम् ।
 वयं तत्त इन्द्र सं भरामसि यज्ञमुक्थं तुरं वचः ॥५॥

nīkhātām cid yāḥ purusambhṛitām vāsūd id vā-
 pati dāṣuṣhe | vajrī suśiprō hāryaśva it karad indrah krā-
 tvā yāthā vāsat || 4 || yād vāvāntha puruṣtuta purā ci-
 chūra nṛiṇām | vayām tāt ta indra sām bharāmasi yajñām
 ukthām turām vācaḥ || 5 || ॥

॥४॥

सच्चा सोमेषु पुरुहूत वज्रिवो मदाय द्युक्ष सोमपाः ।
 त्वमिदि ब्रह्मकृते काम्यं वसु देष्टुः सुन्वते भुवः ॥६॥
 वयमेनमिदा ह्योऽर्षिपिमेह वज्रिणाम् ।
 तस्मा उ अद्य समना सुतं भ्रा नूनं भूषत श्रुते ॥७॥
 वृकेश्विदस्य वारण उरामथिरा वयुनेषु भूषति ।
 सेमं नः स्तोमं जुजुषाण आ गृहीन्द्र प्र चित्रया धिया ॥८॥

sacā sōmeshu puruhūta vajrivo mādāya dyuksha soma-
 pāḥ | tvām id dhī brahmakṛite kāmyaṁ vāsu dēsthah
 sunvate bhūvaḥ || 6 || vayām enam idā hyō 'pipemohā vajri-
 nam | tasmā u adyā samanā sutām bhara nūnām bhūshata
 śrntē || 7 || vṛikaś cid asya vāraṇā urāmāthir ā vayūneshu
 bhūshati | sēmām na stōmam jujushāṇā ā gahīndra prā
 citrāya dhiyā || 8 ||

He scatters forth ample wealth, accumulated by many, to His devotees. The resplendent Self, possessor of adamant will power, handsome in appearance, lord of vital faculties, acts freely as He pleases when propitiated with admiration. 4

O resplendent Self, praised by all, we hasten to bring to you our devotion and appreciation, which you have been expecting to receive from your sincere devotees since ancient times. 5

May you, O possessor of adamant will power, invoked by all, O celestial being, O acceptor of devotional love, be present at our worship performed for your exhilaration. You are the giver of delightful wealth and wisdom to him who prays and offers sincere devotion to you. 6

Today, yesterday, and all the days, let the resolute will power accept our tribute to His full satisfaction. We offer Him our reverence. Let him now hasten here on hearing our admiration. 7

Even the wolf-like, wicked, the savage beast, that kills the sheep, is obedient to Him in many ways. O resplendent Lord, may you, graciously accepting our praises, come speedily to us with wondrous thoughts, and welcome our greetings. 8

कद् न्वस्याकृतमिन्द्रस्यास्ति पौंस्यम् ।
 केनो नु कं श्रोमतेन न शुश्रुवे जनुषः परि वृत्रहा ॥९॥
 कद् महीरष्टृष्टा अस्य तविषीः कद् वृत्रघ्नो अस्तृतम् ।
 इन्द्रो विश्वान्वेकनाटी अहर्दश उत कत्वा पर्णीरभि ॥१०॥

kād u nv āsyākṛitam indrasya'asti paūn-
 syam | kēno nu kaṁ śrōmatena nā śuśruve januṣhaḥ pāri
 vṛitrahā || 9 || kād ā mahīr ādhrishṭā asya tāvishīḥ kād u
 vṛitraghnó āstṛitam | indro viśvān bekaṇātān ahardśa utā
 krātvā pañīr abhi || 10 || ५१

॥९॥

वयं घा ते अपूर्व्येन्द्र ब्रह्माणि वृत्रहन् ।
 पुरुतमासः पुरुहूत वज्रिवो भृति न प्र भरामसि ॥११॥
 पूर्वीश्चिद्भि त्वे तुविकूर्मिन्नाशसो हवन्त इन्द्रोतयः ।
 तिरश्चिदुर्यः सवना वसो गहि शविष्ठ श्रुधि मे हवम् ॥१२॥
 वयं घा ते त्वे इद्विन्द्र विप्रा अपि प्ससि ।
 नहि त्वदन्यः पुरुहूत कश्चन मघवन्नस्ति मर्दिता ॥१३॥
 त्वं नो अस्या अमनिरुत क्षुधोऽभिशस्तेखं स्पृधि ।
 त्वं न ऊती नय चित्रया धिया शिक्षा शचिष्ठ गातुवित् ॥१४॥
 सोम इहः सुतो अस्तु कलयो मा बिभीतन ।
 अपेक्षेय ध्वस्मायति स्वयं घेषो अपायति ॥१५॥

vayāṁ gha te āpurvyēndra brāhmāṇi vṛitrahan | purū-
 tāmāsaḥ puruhūta vajrivo bhṛitīm nā prā bharāmasi || 11 ||
 pūrvīṣ cid dhi tvé tavikūrminna āśāso hāvanta indrotāyaḥ |
 tirāṣ cid aryāḥ sāvanā vaso gahi śāvishṭha śrudhī me hā-
 vam || 12 || vayāṁ gha te tvé id v indra vipra āpi psmasi |
 nahī tvād anyāḥ puruhūta kās caṇā māghavann āsti mar-
 dītā || 13 || tvāṁ no asya āmater utā kshudhó 'bhūṣaster āva
 spridhi | tvāṁ na utī tāva citraya dhīyā śiksha śacishṭha
 gātuvit || 14 || sōma id vaḥ satō astu kālayo mā bibhitana |
 āpēd eshā dhvasmāyati svayāṁ ghaishó āpayati || 15 || ५२

What act of might is there, which now remains unaccomplished by the inner self? Who has not heard His glorious title and his fame? He is renowned to be destroyer of evils from His birth. 9

How great and resistless and how invincible and matchless is the power of this destroyer of evils? He, the self, by his energies excels and overpowers all the dishonest usurpers, who only see the bright today (but have dark days ahead). 10

O resplendent self, the destroyer of evils, invoked by all, we, your very constant worshippers, offer new hymns to you as a regular honorarium from us, O possessor of resolute will power. 11

O resplendent Self, doer of many great deeds, the devotees invoke you with manifold hopes for protections which you do offer. O mightiest Lord, bestower of comforts, hear my call and rejecting the offerings of our opponents, come to us to bless us. 12

O resplendent Self, we are verily yours, therefore, we, the worshippers, entirely depend on you. There is none but only you to show us favour, O bounteous divine power, invoked by all. 13

May you deliver us from this dire poverty, hunger and calumny. May you grant us your protection with your wondrous might and thought; O mightiest, only you know the right way. 14

O pious devotees, let your sincere devotion be offered only to the Lord; fear not, O dear ones, this darkening spirit shall depart and vanish of its own accord. 15

६७ । सप्तपष्टित मन्त्रः

‘कविशतृचम्यास्य मृतस्य साम्मदो मन्त्र्यो मेधावत्तणिमन्त्रा वा जालनदा वरवो मन्त्र्या
वा प्रतापः । आदित्या देवता । गायत्री उन्म ॥

त्यानु क्षत्रियाँ अवे आदित्यान्याचियामहे । समृद्धीकाँ अभिष्टये ॥१॥
मित्रो नो अत्यैहति वरुणः पर्पदर्यमा । आदित्यासो यथा विदुः ॥२॥
तेषां हि चित्रमुक्थ्ये वरुथमस्ति दाशुषे । आदित्यानामरंकृते ॥३॥
महि यो महनामवो वरुण मित्रायमन् । अवांस्या वृणीमहे ॥४॥
जीवान्नो अभि धेतुनादित्यासः पुरा हयात । कद्वे स हवनश्रुतः ॥५॥

67

Tyan nū kshatriyān āva adityān yacishamahe | sumri-
hikān abhīśṭaye ॥ 1 ॥ mitrō no āty aīhatīṇ vārūṇaḥ par-
shad ariyamā | ādityāso yātha vidūḥ ॥ 2 ॥ tēśam hi citram
ukthyam vārūtham āsti dāśuṣhe | adityānam aramkṛite ॥ 3 ॥
māhi vo mahatām āvo vārūṇa mitrāryaman | āvānsy ā vṛi-
ṇīmahe ॥ 4 ॥ jīvān no abhī dhetanādityāsaḥ purā hāthāt |
kādvē dha stha havanaśrutaḥ ॥ 5 ॥ ॥

॥१७॥ यद्वः श्रान्ताय सुन्वते वरुथमस्ति यच्छुदिः । तेना नो अधि वोचत ॥६॥
अस्ति देवा अंहोस्वस्ति रत्नमनागसः । आदित्या अहुतेनसः ॥७॥
मा नः सेतुः सिपेदयं महे वृणक्तु नृस्पति । इन्द्र इन्द्र श्रुतो वशी ॥८॥
मा नो मृचा रिपूणां वृजिनानामविष्ययः । देवा अभि प्र सृक्षत ॥९॥
उत त्वामदिते मह्यहं देव्युप ब्रुवे । समृद्धीकामभिष्टये ॥१०॥

yād vah śrāntāya sunvatē vārūtham āsti yac chardih |
tēnā no ādhi vocata ॥ 6 ॥ āsti deva aīhōr urv āsti rātnam
ānāgasah | āditya ādbhutainasaḥ ॥ 7 ॥ mā naḥ sētnḥ sīshed
ayām mahē vṛiṇaktu naḥ pāri | indra īd dhī śrutō vaśi
॥ 8 ॥ mā no mṛicā ripūṇam vṛijinānam avishyavaḥ | deva
abhī prā mṛikshata ॥ 9 ॥ ntā tvām adite mahy ahām devy
ūpa bruve | sumrihikām abhīśṭaye ॥ 10 ॥ ॥

We solicit for protection these brave men, and the learned,
who are kind to assist, in the fulfilment of our desires. 1

May the learned, the friendly, the virtuous, and the men of
justice bear us across our distress as they know well how to
assist. 2

To those learned men belongs wonderful wealth. They are
worthy of all praise and help those who offer devotion and
serve God. 3

You are great, O virtuous, O friendly and O men of
justice; and great is your protection; we implore your
protections. 4

O learned men, hasten to us before we die,—within our
life-time; where are you, O hearers of our call? 5

May you graciously bless us with whatever wealth, what-
ever dwellings you can give to your devotees, who offer
devotion and toil earnestly. 6

O godly learned men, great is (the crime) of the sinner;
and treasure of happiness belongs to the sinless. I know
you are void of sin. 7

Let not the snare bind us; may the resplendent Lord,
subduer of all and renowned, release us from fetters for
great acts. 8

O divines, ready to protect, molest us not with the destruc-
tive net of our wicked enemies. 9

O mighty mother Infinity, I call you to come to me; may
you be kind to assist in the fulfilment of our desires. 10

॥ ३३ ॥ प॑रि दी॒ने ग॑भी॒र आँ उग्र॑पु॒त्रे जिघाँ॑सतः । मा॒कि॒स्तो॒कस्य॑ नो रिष॒त् ॥११॥
 अ॒नेहो॑ न उ॒रुव्र॑ज उ॒रुचि॑ वि प्र॒सर्त॑वे । कृ॒धि तो॒काय॑ जी॒वसे॑ ॥१२॥
 ये मूर्धा॑नः क्षि॒तीना॑म॒र्दब्धा॑सः स्वय॑शसः । व्र॒ता रक्ष॑न्ते अ॒द्रुहः॑ ॥१३॥
 ते न आ॒स्रो वृ॒काणा॑मादि॒त्यासो॑ मु॒मोच॑त । स्तेनं॑ वृ॒द्धमि॑वादि॒ते ॥१४॥
 अपो॑ षु ण इ॒यं श॒रुरादि॑त्या अप॑ कु॒र्मतिः॑ । अ॒स्मदे॒त्यज॑म॒पी ॥१५॥

pārshi dīnē gabhīrā āṁ ūgraputre jīghāṁsataḥ | mākiśto kasya no riṣat || 11 ||
 aneho na uruvraja ūruci vi prāsartave | kṛdhi tokāya jivase || 12 ||
 yé mūrdhānaḥ kṣitīnām ādabdhāsaḥ svāyaśasaḥ | vrata rākshante adruhaḥ || 13 ||
 te na asnó vṛkāṇaṁ ādityaso mumocata | stēnaṁ baddhām ivadite || 14 ||
 āpo śhū ṇa iyāṁ śārur āditya āpa darma tih | asmād etv ājaghnushu || 15 || ॥ ॥

॥ ३४ ॥ श॒श्व॒दि वः॑ सु॒दान॒व आ॑दि॒त्या ऊ॒त्तिभि॑र्व॒यम् । पु॒रा नुनं॑ बु॒भुज्महे॑ ॥१६॥
 श॒श्वन्तं॑ हि प्र॒चेत॑सः प्र॒तिय॑न्तं चि॒देन॑सः । दे॒वाः कृ॒णुथ॑ जी॒वसे॑ ॥१७॥
 तत्सु॑ नो न॒व्यं स॒न्यस॑ आदि॒त्या यन्मु॑मोच॒ति । व॒न्धावृ॒द्धमि॑वादि॒ते ॥१८॥
 नास्मा॑कम॒स्ति तत्त॑र आदि॒त्यासो॑ अति॒ष्कदे॑ । यु॒यम॑स्मभ्य॑ मृ॒ळत॑ ॥१९॥

śaśvad dhi vaḥ sudanava āditya uttībhīr vāyam | purā nanāṁ bubhujmāhe || 16 ||
 śaśvantam hi pracetasah pratiyāntam cidēnaśaḥ | dévaḥ kṛṇutha jivase || 17 ||
 tāt śu no nāvyaṁ sānyasa āditya yān mumocati | bandhād baddhām ivadite || 18 ||
 nāsmākaṁ asti tāt tāra ādityaso atishkāde | yuyām asmābhyam mṛṣata || 19 ||

O mother infinity, I call you to come to me. May you be kind to me to assist. Let not the snare hurt our children, plunged in shallow or deep waters. 11

O wide-ruling and far-spread mother-divine, may you come to us, the innocent, so that we may move freely and our children may live long. 12

They, who are at the top of men, invincible, benevolent and lord of self-sustained glory, abide by the accepted statutes. 13

O learned men, O mother Infinity, deliver us from the jaws of the ravening wolf as the thieves from captivity. 14

O learned men, let this snare, let the malevolent design, turn away from us without injuring. 15

O bounteous glorious men, we have enjoyed your help both now and in the days of old. 16

O wise divinities, keep us away from the host of sinners, working against us, so that we may live. 17

O learned men and mother Earth, may this latest protective measure release us from the bond of sin like a prisoner from his bonds. 18

O enlightened men, we have not enough strength to get rid of this snare of sin; may you graciously grant us your assistance. 19

मा नो हेतिर्विवस्वत् आदित्याः कुत्रिमा शकः । पुरा तु जुरसो बधीत ॥२०॥
वि पु द्वेषो व्यहृतिमादित्यासो वि संहितम् । विष्णुग्वि वृहता रूपः ॥२१॥

ma no hetir vivāsvata
adityaḥ kritimā śarūḥ pura tu juraśo vadhat | 20 | vi
śva dvēṣo vy āhṛitma adityaso vi saṁhitam | viśhvaḥ vi
vṛhata rūpaḥ || 21 || ॥ ॥

(६८) अष्टपदितमं सूक्तम्

(१-१०) एकानविंशत्यक्षरस्य सूक्तस्याङ्गिरसः प्रियमेव ऋषिः १-१३ प्रथमादिवर्षादशर्षा
मिन्द्रः, (१५-१०) चतुर्दश्यादित्यक्षरस्य न ऋषाश्चमेवर्षादशर्षादशर्षाः । (१-१०)
प्रथमादिवर्षादशर्षादशर्षाः प्रगायः [(१, २ ३ १०) प्रथमाचतुर्षात्तममीदशमीना
मनुष्टुपः, (२-३, १-६, ८-९, ११-१२) द्वितीयाचतुर्षात्तममीषष्टयष्टमी-
नवम्यकादशीद्वाद्दशमीनाञ्च गायत्री], (१३-१०) प्रयोदश्यादि-
मनानाञ्च गायत्री छन्दसी ॥

आ त्वा रथं यथोतये सुन्नाय वर्तयामसि । तुविकुर्मिष्टनीपहमिन्द्र शविष्ठु सत्पते ॥१॥
तुविशुष्म तुर्विक्रतो शर्चावि विश्वया मते । आ पप्राथ महित्वना ॥२॥
यस्य ते महिना महः परि ज्मायन्तमीयतुः । हस्ता वज्रं हिरण्ययम् ॥३॥
विश्वानरस्य वम्पतिमनानतस्य शर्वसः । एवैश्च चर्षणीनामृती हुवे रथानाम् ॥४॥
अभिष्टये मुदावृष्टं स्वर्मील्लहेषु ये नरः । नाना हवन्त उतये ॥५॥

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A tva rātham yathotave sunnāya vartayamasi | tuvi-
kurnam ṛitśaham indra śavishṭha sāt pate || 1 ||
taviśuśma taviśkrato śarṇāvī viśhvaya mate | ā papratha mahitvanā || 2 ||
yāsya te mahinā mahāḥ pari jmayāntam iyātuh | hāsta va-
jraṁ hiraṇyāyam || 3 || viśhvānarasya vas pātini ānanatasya
śāvasaḥ | évaiś ca carṣaṇmām uti huve rathanam || 4 ||
abhishṭaye sadāvṛṣṭhaṁ svarmīlleshu vān nārāḥ | nāna
hāvanta utāye || 5 || ॥

Let not the mighty wheel of time, a net woven with divine hands, destroy us before old age. 20

O glorious divines, may you utterly dispel all sin, destroy wickedness, destroy the closely drawn net, and destroy evils everywhere. 21

22

O most powerful, resplendent lord, protector of the virtuous, we bring you here as if in a chariot to give us protection and well-being; you are the subduer of evil forces and rich in deeds. 1

You are rich in power, rich in actions, rich in knowledge and you have filled up everything with your comprehensive majesty. 2

You are supremely powerful, whose hands by virtue of your greatness grasp the all-pervading golden bolt of justice (that breaks all obstructions). 3

I invoke the (resplendent Lord) or that might which subdues all enemies and bows to none, and which rules over all mankind. He is followed by His men (the soldiers) and surrounded with chariots well-protected. 4

Men appeal to Him for aid in various ways in their struggles. I invoke Him for help, whose strength increases ever more and more. 5

प्रगेमात्रमृचीपममिन्द्रंमृधं सुगर्भमम । ईशानं चिहसनाम ॥६॥
 तंतमिद्राधमे मह इन्द्रं चोदामि पीतये । यः पूर्यामनुष्टुतिमीगे कृष्टीनां नृनुः ॥७॥
 न यस्य ते शयसान सख्यमानंश मर्त्यैः । नकिः शवांसि ते नशत् ॥८॥
 त्वोतामस्त्वा युजाप्सु सूर्ये महद्भनम् । जयेम पूत्सु वज्रिवः ॥९॥
 तं त्वा युजेभिरीमहे तं गीर्भिर्गिरणस्तम ।
 इन्द्र यथा चिदाविध वाजेषु पुरुमाय्यम् ॥१०॥

paromatram pishnamam indram ugrāṇṇ suradhasam īṣa-
 nam cid vāsumam ॥ 6 ॥ tam tam id indhase mahā indram
 codam pitaye vāḥ puryam anuṣṭutim īge kṛṣṭīnāṇ
 nṛitū ॥ 7 ॥ na yasya te śayasana sakhyam anaṁśa mār-
 tyah | nākih śāvāṁsi te naṣat ॥ 8 ॥ tvōtasas tvā yujāpsū
 sūrye mahād dhānam | jāyema pṛitsū vajrivah ॥ 9 ॥ tām tvā
 yajñēbhīr imahe tām gīrbhīr girvanastama | indra yātha cid
 āvitha vājeshu purumāyyam ॥ 10 ॥ ॥

॥३॥ यस्य ते स्वादु सख्यं स्वाद्वी प्रणीतिरद्रिवः । यज्ञो वितन्तुसाय्यः ॥११॥
 उरु णस्तन्वेऽं तनं उरु क्षयाय नस्कृधि । उरु णो यन्धि जीवसे ॥१२॥
 उरुं नृभ्य उरुं गर्वं उरुं रथाय पन्थाम् । देववीति मनामहे ॥१३॥
 उप मा षड्द्वाद्वा नरः सोमस्य हर्ष्या । तिष्ठन्ति स्वादुरातयः ॥१४॥

yāsyā te svādú sakhyāṁ svādvī prāṇitir adrivah | yajño
 vitantasāyyah ॥ 11 ॥ urú ṇas tanvè tāna urú kshāyāya nas
 kṛidhi | urú ṇo yandhi jivāse ॥ 12 ॥ urūṇ nṛibhya urūṇ
 gāva urūṇ rāthāya pānthām | devāvītim manāmahe ॥ 13 ॥
 ūpa mā ṣhād dvā-dvā nārah sōmasya hārshyā | tiṣṭhanti
 svādurātāyah ॥ 14 ॥

I invoke the resplendent Lord, measureless, worthy of praise, the mighty, most bountiful, and the sole lord of treasures. 6

I direct my praises to Him, and to Him alone, to the resplendent Lord, so that He may be pleased to accept devotions for my great gains; to Him, who is inspirer of success, who rules over all the sacred ceremonies performed at the start of all dedicated works. 7

You are so mighty that no mortal reaches the heights of your friendship, and none attains your might. 8

Protected by you, O Lord of justice, may we win ample wealth as your ally in battles of life, eyer-bathing in the water and beholding the sun. 9

We adore you with sacrifices and with devotional songs, O resplendent Lord, a great lover of the devotional prayers, since you have been protecting me, the offerer of praises, in life-struggles. 10

O Lord of punitive justice, your friendship is sweet; sweet too is your liberality. Men must devote to dedicated actions in honour of you. 11

May you give to us, ourselves and to our children, ample wealth and spacious dwelling places. May you grant us our desires, so that we may live happily. 12

We solicit spacious path for our fellow-workers, for our cattle, for our chariot, for the successful performance of worship. 13

The six (two eyes, two ears and a pair of tongue and nose) come to me in pairs bearing pleasant gifts, in the exhilaration of the worldly joy. 14

ऋज्रविन्दोत आ ददे हरी ऋक्षस्य सूनवि । आश्वमेधस्य रोहिता ॥१५॥

ṛjráv indrotá á dade hāri ṛikshasya
sūnāvī | āśvamedhāsya rōhitā || 15 || १ ||

सुरथी आनिधिग्वे स्वभीशूगुक्षे । आश्वमेधे सुपेक्षसः ॥१६॥
पळथी आनिधिग्व इन्द्रोते वधूमतः । सचा पुतकतो मनम् ॥१७॥
तेपु चेतदृष्यत्यन्तर्ज्जेष्यरुषी । स्वभीशुः कशावती ॥१८॥
न युष्मे वाजवन्धवो निनित्सुश्चन मर्त्यः । अवद्यमधि दीधरत् ॥१९॥

surāthāni ātithigvė svabhīṣūṛ ārkshė | āśvamedhė supė-
śasah || 16 || śhā| āśvān-ātithigvā indrotė vadhūmataḥ | sāra
pūtākratau sanam || 17 || aīshu cetad vṛishanvaty antār ṛij-
rėshv ārushī | svabhīṣūḥ kāśavati || 18 || nā yushmė vāja-
bandhavo ninitśus canā mārtyaḥ | avadyām ādhi dīdharat
|| 19 || १ ||

० (१९) एकोनमस्रतितमं सूक्तम्

(१-१८) अष्टादशर्षस्यास्य सूक्तम्याज्ञिरसः प्रियमेध ऋषिः । (१-१०, १३-१८) प्रथमाविदशर्षा
प्रयोवयवादिषण्याजेन्द्रः, (११) एकदश्या पूताधम्य विश्वे देवाः, (१२-१६) एकदश्या उत्तप-
र्षस्य द्वादश्याश्च वरुणो देवताः । (१, ३, ७-१०, १२-१५) प्रथमर्षस्तृतीयायाः सप्तम्यादि-
चतसृणां द्वादश्यादिवचसृणाञ्चानुपु, (२) द्वितीयाया उष्निह, (४-६) चतुर्थ्यादितुचस्य
गायत्री, (११, १६) एकदशीपोडशयोः पङ्क्तिः, (१७-१८) सप्तदश्याष्टादशयोश्च
कृतानी छन्दसि ।

प्रप्र वसिष्ठभूमिष मन्दद्वीरायेन्दवे । धिया वो मेधसातये पुरन्ध्या विवासति ॥१॥

Prá-pra vas trishtúbham ísham mandādvirayéndave |
dhiyá vo medhásātaye púramdhyá vivāsati || 1 ||

I receive two straight-going steeds from the giver of the sense of sight, two bay-horses from the giver of the sense of hearing, and two red ones (roans) from the giver of the sense of smell and taste. 15

I receive two steeds with excellent chariots from the giver of the sense of sight; two horses with excellent reins from the giver of hearing and two horses with excellent ornaments from the giver of smell and taste. 16

With my other gifts I receive six steeds with their mares (the lingerings of sense-desires), from the pious giver of the sense organs, the son of the mental faculty. 17

Among these straight-going steeds, there is one matured roan-mare (the discriminating intellect) with excellent reins and whip. 18

O fellow sense organs (act in a way so that) not even the man who loves to blame may find a single fault in you. 19

May you present your sacrificial homage with the *Trc* or a three-fold song of praise to the bliss-giver Lord, the gladdener of brave men. May He come to bless you in your sacred works with divine wisdom and with plentifulness. 1

नदं व ओदतीनां नदं योयुवतीनाम् । पतिं वो अघ्न्यानां धेनुनामिषुध्यसि ॥२॥

ता अस्य सूददोहासः सोमं श्रीणन्ति पृश्नयः ।

जन्मन्देवानां विशस्त्रिष्या रोचने दिवः ॥३॥

अभि प्र गोपतिं गिरेन्द्रमर्चुं यथा विदे । सूनुं सत्यस्य सत्पतिम् ॥४॥

आ हरयः ससृज्जिरेऽरुपीरधि ब्रह्मिषि । यत्राभि संनवामहे ॥५॥

naḍām va

údatinām nadām yóyuvatinām | pátim vo ághnyānām dhe-
nūnām ishudhyasi || 2 || tā asya sūdadohasaḥ sōmaṁ śṛṇanti
pṛiṣṇayaḥ | jānman devānām viśas trishv á rócané divāḥ
|| 3 || abhī prā gōpatim giréndram arca yatha vidé | sūnūṁ
satyāsya sátpatim || 4 || á hárayaḥ sasṛjiré 'rushiṛ ádhi
barhíshi | yátrābhī samnāvāmahe || 5 || * ||

इन्द्राय गाव आशिरे ददुहे वज्रिणे मधु । यत्सीमुपहरे विदत् ॥६॥

उच्यद्भस्ये विष्टपे गृहमिन्द्रश्च गर्चहि ।

मर्चः पीत्वा सचेयहि त्रिः सप्त सख्युः पदे ॥७॥

अर्चेतु प्राचेतु प्रियमेवासो अर्चेत । अर्चेन्तु पुत्रका उत पुरं न धृष्वर्चेत ॥८॥

अवं स्वराति गर्गरो गोधा परिसनिष्वणत् ।

पिङ्गा परि चनिष्कदुदिन्द्राय ब्रह्मोद्यतम् ॥९॥

índrāya gāva āśīraṁ duduhré vajrine mādhu | yāt sim
upahvaré vidāt || 6 || ūd yād bradhnāsya viśtāpam grībām
índraṣ ca gānvahi | mādhaḥ pitvā sacvahi triḥ sapta sā-
khyuḥ padé || 7 || ārcata prārcata prīyamedhaso ārcata |
ārcantu putrakā utā-pūram ná dhṛishyav ārcata || 8 || āva
svarāti gārgaro godhā pāri sanishvanat | piṅgā pāri cani-
shkadad índrāya brāhmōdyatam || 9 ||

For your sake, I invoke you who are the creator of dawns,
the giver of musical notes to the conjugating rivers, the
protector of cows, whom none may kill. 2

These dappled kine yield milk in plenty as from a well;
which is mixed with the medicinal elixir and offered three
times a day in the fire-ritual; and the oblations rise high to
the brilliant abode of the sun. 3

May you praise, as prescribed, with melodies the resplen-
dent Lord, the son of truth, the guardian of wisdom and
protector of the good. 4

Let the speedy brilliant vital divine forces bring Him down
to our synod where we in concert sing devotional songs. 5

The cow-like divine speech has yielded the sweet milk of
wisdom (i. e. the exhilarating elixir) for the resplendent
Lord, the possessor of adamant will power. This wisdom
then gets assimilated in the proximity of heart. 6

I (the soul) and supreme Lord, in communion, mount high
up to the realm of the spiritual light; then having drunk
the draught of spiritual joy, let us be united and reach that
summit where twenty-one divine powers are seated by. 7

O pious devotees, may you glorify the resplendent Lord
and sing songs of His praise; may your children also sing
laudations as warriors sing praises of strong forts. 8

The war-drum utters its sound; the leathern *godha* twangs;
the tawny bow-string leaps to and fro; may this hymn be
raised to reach the Lord. 9

आ यत्पतन्त्येन्यः सुदुघा अनपस्फुरः । अपस्फुरं गृभायत सोममिन्द्राय पतये ॥१०॥

ā yāt pātanty anyāḥ
sudūgha anapasphurah | apasphūraṁ gṛibhāyata sōmam īn-
drāya pātave || 10 || ० ||

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अपादिन्द्रो अपादुमिर्विश्वे देवा अमत्सत ।

वरुण इन्द्रिह क्षयत्तमापो अभ्यनूषत वत्सं संशिश्वरीरिव ॥११॥

सुदेवो असि वरुण यस्य ते सप्त सिन्धवः । अनुक्षरन्ति काकुदं सुर्म्यं सुषिरामिव ॥१२॥

यो व्यतीरफाणयत्सुयुक्तौ उप दाशुषे । तक्को नेता तदिहपुत्सुमा यो अमुच्यत ॥१३॥

अतीर्तुं शक ओहत इन्द्रो विश्वा अति द्विषः ।

भिनत्कुनीन ओदुनं पच्यमानं पुरो गिरा ॥१४॥

अर्भको न कुमारकोऽधि तिष्ठन्नवं रथम् ।

स पक्षन्महिषं मृगं पित्रे मात्रे विभुक्रतुम् ॥१५॥

आ तू सुशिश्र दंपते रथं तिष्ठा हिरण्ययम् ।

अथ द्युक्षं सचेवाह सहस्रपादमरुषं स्वस्तिगामनेहसम् ॥१६॥

āpād īndro āpād agnīr viṣve devā amatsata | vāraṇa īd
ihā kshayat tām āpo abhy ānūshata vatsām saṁśiṣvarir iva
|| 11 || sudevō asi varuṇa yasya te sapta sīndhavaḥ | anu-
kshāraṇti kākūdaṁ surmyaṁ sushirām iva || 12 || yō vyā-
tīnr āphaṇayat siyuktan ūpa daśuṣhe | takvō netā tād īd
vāpur upamā yō ānūcyata || 13 || ātād n śakrā bhata īndro
viśvā āti dvishah | bhināt kamma odanām pacyāmanam parō
gira || 14 || arbhakō nā kumarakō 'dhi tiṣṭhan nāvam rā-
tham | sā pakshan mahiṣhām mṛigām pitrē mātṛē vibhu-
krātum || 15 || ā tū suśipra dānpate rātham tiṣṭhā hiraṇ-
yāyam | ādha dyukshām saeevali sabāśrapādam arushām
svastigām anehāsam || 16 ||

When the streams of thoughts rush forth like the dappled cows unflinching and easy to be milked, seize them quickly and mix them with the elixir of spiritual devotion and offer the drink to the resplendent self for enjoyment. 10

The soul drinks this divine elixir; all the divine powers drink it with delight; let our virtuous mind taste it with joy, and may our pious seekers appreciate it as the mother cows love their calves. 11

O blissful Lord, you are full of divine light; the seven streams of sense organs keep themselves flowing into your palate as it were a pipe with wide mouth. 12

It is he (the self) who directs his well-harnessed prancing vital faculties for his well-being. He, the swift guide, a deliverer of blessings, comparable only to Himself, is delivered from mortal worries. 13

The mighty self verily overpowers his adversaries. He is lovable and far-abiding. He cleaves the clouds by his thundering voice. 14

Like a young boy, He mounts His splendid chariot and prepares for His father and mother (earth and heaven) the great deer-like multipurposeful clouds. 15

O lord of your home, handsome-jawed, may you ascend your heavenly golden chariot which is bright, thousand-footed, sinless and auspiciously moving, and let both of us meet there and enjoy. 16

नं घेमित्था नमस्विन उषं स्वराजमासते ।
 अथै चिदस्य लुधितं यदेतव आवर्तयन्ति दावने ॥१७॥
 अनु प्रवस्योक्तसः प्रियमेधास एषाम् ।
 पूर्वामनु प्रयति वृक्तवर्हिषो हितप्रयस आशत ॥१८॥

tām ghem ittha namasvīna ūpa
 svarājam asate ārtham cid asya sudhitam yād étava avar-
 tāyanti dāvane ॥ 17 ॥ anu pratnasyauktasah priyāmedhāsa
 eshām | pūrvām anu prayatiṁ vṛiktavarhiṣaḥ hitaprayasa
 āsata ॥ 18 ॥ १ ॥

(७०) नमस्वितमं सूक्तम्

(१-१५) पञ्चदशर्चन्यान्प सूक्तन्याङ्गिरसः पुरुहन्ता कृषिः । इन्द्रो देवता । (१-६) प्रथमादितृचतुष्टयस्य
 प्रणयः (विषमर्चां बृहती, समर्चां मनोबृहती), (७-१२) सप्तम्यादिपदुषां बृहती,
 (१३) त्रयोदश्या उष्णिक्, (१४) चतुर्दश्या अनुष्टुप्,
 (१५) पञ्चदश्याश्च पुन उष्णिक् उन्वांसि ॥

॥८॥ यो राजा चर्षणीनां याता रथेभिरध्रिगुः ।
 विश्वासां तरुता पृतनानां ज्येष्ठो यो वृत्रहा गृणे ॥१॥
 इन्द्रं तं शुम्भ पुरुहन्मन्त्रवसे यस्य हिता विधर्तरि ।
 हस्ताय वज्रः प्रति धायि दर्शतो मूहो दिवे न सूर्यः ॥२॥
 नकिष्टं कर्मणा नशयश्चकार सदावृधम् ।
 इन्द्रं न युज्ञेर्विश्वगूर्तमृभ्वसमधृष्टं धृप्ष्वाजसम् ॥३॥

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Yó rājā carṣaṇīmāṁ yāta rāthebhir ādhriguh | viśvāsāṁ
 tarutā prītanānāṁ jyēṣṭho yó vṛitrahā grīṇe ॥ 1 ॥ indraṁ
 tām śumbha puruḥannmantravase yasya dvitā vidhartāri |
 hāstāya vājraḥ prāti dhayi darśatō mūhō divē nā sūryaḥ
 ॥ 2 ॥ nākish tām karmāṇa naśad yaś cakāra sadāvṛidham |
 indraṁ nā yajñair viśvāgurtam ṛbhuvasam ādhrishṭam dhrish-
 nṛvōjasām ॥ 3 ॥

Pious devotees, presenting praises, worship the self-resplendent Lord with reverence, so that they may obtain His well-stored wealth and wisdom at the right time, when vital faculties bring him on his way. 17

The wise devotee (having purified themselves with all the disciplines) have reached their original abode of divines. They have made all the preparations for the dedicated service, such as spreading the grass and placing the offerings. (This constitutes the ritual aspect; on the spiritual side, the discipline is of purification, contemplation and the enjoyment of final bliss). 18

10

I praise that pre-eminent Lord of resplendence who is the sovereign ruler of mankind, who moves unrestrained in his cosmic chariots, the vanquisher of all adversities and the destroyer of evils. 1

Pay homage to the Lord of resplendence, the wielder of the bolt of punitive justice for obtaining protection, for He is the upholder of twofold might; He holds in his hand the splendid bolt of thunder which is as great as the sun in heaven. 2

None can attain Him by deeds, or by performing rituals who is the giver of fresh strength to all, praised by all, great, unconquered, dynamic, ever-daring and extremely strong. 3

अषाढहभुगं पृतनासु सासहिं यस्मिन्महीरुजयः ।
 सं धेनवो जायमाने अनोनवुर्यावुः क्षामो अनोनवुः ॥४॥
 यद्वाव इन्द्र ते शतं शतं भूमीरुत स्युः ।
 न त्वा वज्रिन्सहस्रं सूर्या अनु न जातमष्ट रोदसी ॥५॥

āśāḥham ngrāṁ prītanāsu sāsaḥim yāsmiṁ
 mahīr urujriyah | sām dhenāvo jāyamāne anonavur dyāvah
 kshāmo anonavuh || 4 || yād dyāva indra te śatām śatām
 bhūmīr utā syuh | na tva vajrin sabāscraṁ sūrya ānu nā
 jātām ashta rōdasī || 5 || ४ ||

॥५॥ आ पप्राथ महिना वृष्ण्या वृषन्विश्वो शविष्ठ शर्वसा ।
 अस्मौ अव मघवन्गोमति व्रजे वज्रिन्वित्राभिरुतिभिः ॥६॥
 न सीमदेव आपदिष्व दीर्घायो मर्त्यः ।
 एतन्वा चिद्य एतशा युयोजते हरी इन्द्रो युयोजते ॥७॥
 तं वो महो महाय्यमिन्द्र दानाय सक्षणिम् ।
 यो गाधेषु य आरणेषु हव्यो वाजेष्वस्ति हव्यः ॥८॥
 उदु पु णो वसो महे मुशस्व शूर राधसि ।
 उदु पु मष्टौ मघवन्मघत्तय उदिन्द्र श्रवसे महे ॥९॥
 त्वं न इन्द्र ऋतयुस्त्वानिदो नि तृम्पसि ।
 मध्ये वसिष्व तुविनृम्णोर्वोर्नि दासं शिश्रयो हयैः ॥१०॥

ā paprātha mahinā vṛṣṇyā vṛṣhaṁ viṣvā śaviṣṭha
 śrīvasā | asmāu ava maghavan gōmati vrajé vājrin citrābhir
 ūtibhiḥ || 6 || nā sīm ādeva āpad īṣhaṁ dīrghāyo mārtyah |
 étagvā cid yā étasā yuyójate hārī indro yuyójate || 7 ||
 tām vo mahó mahāyyam indraṁ dānāya sakṣhaṇim | yó
 gādhēshu yā āraṇeshu hāvyo vājeshv āsti hāvyaḥ || 8 ||
 ūd ū shū ṇo vaso mahé mṛśāsava śūra rādhasē | ūd ū
 shū mahyai maghavan maghātaya ūd indra śrīvase mahé
 || 9 || tvām na indra ṛitayās tvānido ní trīmpasi | mā-
 dhye vasishva tavinṛmṇorvōr nī dāsām śiśratho hāthaiḥ
 || 10 || ५ ||

I laud Him who is not to be withstood, who is mighty and the conqueror of adversities. When he was manifested, the strong rushing rays of light greeted Him and the heavens and the earths sent their loud voices out to praise Him. 4

O Lord of resplendence, were there a hundred heavens or a hundred earths—not even a thousand suns could be equal to you at your manifestation nor both the worlds of heaven and earth could be equal to your splendour. 5

O mightiest showerer of blessings, you have overwhelmed everyone with your vast bountiful power. O bounteous, the wielder of thunder arm, O possessor of adamantine will power, may you, with your wonderful protective measures, lead us successful to the enemies' enclosure full of kine. 6

O eternally long-lived Lord of resplendence, the mortal who does not pay homage to you as the sole adorable deity, shall not get his food, nor the one flourish who does not praise the lord who yokes to his cosmic car a pair of variegated horses and a pair of bay steeds. 7

Great priests worship that resplendent Lord who is propitiated by sacrificial homage and who is to be invoked in the shallows of land and in the depths of oceans and who is to be invoked in battles. 8

O brave, the giver of dwellings, raise us up to enjoy abundant food; raise us up, O bounteous Lord for abundant wealth; raise us up, Lord of resplendence for abundant fame. 9

O Lord of resplendence, you delight in offerings. You trample down your slanderers. O possessor of vast wealth, give us shelter under your vital parts and strike down the infidel with your blows. 10

॥१०॥ अन्यव्रतममातुषमयज्वानमदेवयुम् ।
 अव स्वः सखा दुधुवीत पर्वतः सुघ्राय दस्युं पर्वतः ॥११॥
 त्वं न इन्द्रासौ हस्ते शविष्ठ दावने ।
 धानानां न सं गृभायास्मयुर्हिः सं गृभायास्मयुः ॥१२॥
 सखायः कर्तुमिच्छत कथा राधाम शरस्य ।
 उपस्तुतिं भोजः सूरियो अहयः ॥१३॥

anyāvratam amānusham āyajvānam ādevayum | āva svah
 sākha dudhuvita pārvataḥ sughmāya dāsyaṁ pārvataḥ || 11 |
 tvām na indrasam hāste śaviṣṭha dāvaṇe | dhānānām nā
 sām gṛibhāyasmayūr dvīḥ sām gṛibhāyasmayūḥ || 12 | sāk-
 khāyaḥ kṛitum icchata katha rādham śarasya | ūpastutin
 bhajāḥ surir yo āhayaḥ || 13 |

भूरिभिः समह ऋषिभिर्बर्हिष्मद्भिः स्तविष्यसे ।
 यद्वित्थमेकमेकमिच्छरं वृत्सान्परददः ॥१४॥
 कर्णगृह्यां मघवां शौरदेव्यो वृत्सं नन्विभ्य आनयत् । अंजां सूरिर्न धानवे ॥१५॥

bhūribhiḥ samaha ṛṣibhir
 barhiṣmadbhi stavishyase | yād itthām ēkam-ekam ic-
 chāra vatsām parādādah || 14 || karna-grīhyā maghāvā śaura-
 devyō vatsām naḥ tribhya ānayat | ājam sūrīr nā dhātave
 || 15 || 10 ||

May your friend, the cloud, hurl that infidel down from heaven who differs from us in rites and rituals, is inhuman, who does not observe fire-sacrificials, and who does not show reverence to Nature's bounties. 11

O most powerful resplendent Lord, loving us may you please take these gifts of wealth and cattle in your hand as grains of corn, and give us. Please give us the same second time and repeatedly with the same favour. 12

O my companions, give good heed to the worship, for, otherwise, how can we worthily pronounce the praise of the Lord, the destroyer, who is the recompenser of enemies and the sender of rewards and who is unvanquished. 13

O resplendent Lord, the common object of our worship, you are praised by many austere sages, for, it is you, the destroyer of foes who thus gives calves, one by one, in succession to your worshippers. 14

May the bounteous Lord, taking them by the ears, take away the cows with their calves from the clutches of their enemies just as an owner leads a goat to a drinking pond. 15

(७१) एकसप्ततितमं सूक्तम्

(१-१५) पञ्चदशार्चन्यास्य सूक्तस्याङ्गिरसौ सुदीतिपुरुमीळरी तयोऽन्यतरो वा ऋषिः । भग्निर्देवता ।

(१-२) प्रथमादिनवर्चा गायत्री, (१०-१५) दशम्यादिषण्णाञ्च प्रगायः (विषमर्चा

बृहती, सप्तर्चा सतोबृहती) छन्दसी ॥

॥१॥ त्वं नो अग्ने महोभिः पाहि विश्वस्या अरतिः । उत हिषो मर्त्यस्य ॥१॥
 न हि मनु्युः पौरुषेय ईशे हि वः प्रियजात । त्वमिदं सि क्षपावान् ॥२॥
 स नो विश्वेभिर्देवेभिरुजो न पाद्भद्रं शोचे । रयि देहि विश्ववारम् ॥३॥
 न तमग्ने अरातयो मर्तं युवन्त रायः । यं त्रायसे दाश्वांसम् ॥४॥
 यं त्वं विप्र मेघसातावग्ने हिनोषि धनाय । न तवोनी गोषु गन्ता ॥५॥

71

Tvām no agne mähobhīḥ paḥi viśvasyā āratēḥ | utā
 dvishō mārtyasya || 1 || naḥi manyūḥ pauruṣheya īśe hī vaḥ
 priyajāta | tvām id asi kṣāpāvān || 2 || sā no viśvebhīr de-
 vēbhīr ūrjo napād bhādrasoce | rayīm dehi viśvāvāram || 3 ||
 na tām agne āratayo mārtaṁ yuvanta rāyaḥ | yām trāyase
 dāśvānsam || 4 || yām tvām vipra medhāsātāv āgne hinōslī
 dhānāya | sā tāvōnī gōṣhu gānta || 5 || ॥

॥१॥ त्वं रयि पुरुवीरमग्ने दाशुषे मर्तीय । प्र णो नयवस्यो अच्छ ॥६॥
 उरुष्या णो मा परा दा अघायने जातवेदः । दुराध्येर् मर्तीय ॥७॥
 अग्ने माकिष्टे देवस्य रातिमर्देवो युयोत । त्वमीशिषे वसूनाम् ॥८॥
 स नो वस्व उप मास्यूजो न पाश्माहिनस्य । सखे वसो जरितृभ्यः ॥९॥
 अच्छा नः शीरशोचिषं गिरो यन्तु दर्शतम् ।
 अच्छा यज्ञासो नर्मसा पुरुवसु पुरुप्रशस्तमृतये ॥१०॥

tvām rayīm puruvīraṁ āgne dāśuṣhe mārtyāya | prā ṇo
 naya vāsyō ācha || 6 || uruṣyā ṇo mā pārā dā aghāyatē
 jatavedaḥ | durādhyē mārtyāya || 7 || āgne mākiṣṭi ṭe devāsya
 ratīm ādevo yuyota | tvām īṣiṣhe vāsūnām || 8 || sā no vāsva
 ūpa māsy ūrjo napau māhinasya | sakhē vaso jaritṛibhyaḥ
 || 9 || āchā naḥ śīrāsoeisham gīro yantu darśatām | ācha
 yajñāso nāmasā puruvāsum purupraṣastām ūtāye || 10 || ॥

O adoreble Lord, may you protect us by your greatness against all malignity and hate of mortal man. 1

O (fire-divine), loving by nature, no human anger can harm you—you are the glory of the night. 2

O source of strength, auspicious in your glory, associated with Nature's bounties, give us wealth, coveted by all. 3

O adorable Lord, verily that worshipful mortal whom you protect, the malignities cannot obstruct his path of prosperity. 4

O wise Lord, the devotee whom you urge to attain wealth, verily becomes rich in cattle, through your assistance. 5

O adorable Lord, you give riches and brave children to the man who offers worship. May you lead us on to higher bliss. 6

Defend us, O all-knowing Lord; hand us not over to the malevolent and to the evil-hearted man. 7

O adorable Lord, let not the godless take away the wealth which you, the divine, have given, for you are the lord of all treasures. 8

O source of strength, the friend, the giver of dwellings, you give us, your worshippers, abundant treasures. 9

Let our hymns come near the consuming flames, beautiful and bright. Let our devotion and oblations come for protection near him who is rich in wealth and rich in praise. 10

[11]

अग्निं सुनुं सहस्रो जानवेदसं दानाय वार्याणाम् ।
 द्विता यो भूदुमृतो मर्त्येष्व होता मन्द्रनमो विशि ॥११॥
 अग्निं वो देवयज्ययाग्निं प्रयत्यध्वरे ।
 अग्निं धीषु प्रथममग्निमर्वत्यग्निं क्षेत्राय सार्धसे ॥१२॥

agnīm sūnūm sāhaso jātāvedasam dānāya vāryāṇām |
 dvitā yō bhūd amṛto mārtyeshv ā hōta mandrātamo viśi
 || 11 || agnīm vo devayajyāyāgnīm prayaty adhvarē | agnīm
 dhīshu prathamām agnīm ārvaty agnīm kṣaṭrāya sādhasē
 || 12 ||

अग्निरिषां सख्ये ददातु न ईशे यो वार्याणाम् ।
 अग्निं नोके तनये शश्वदीमहे वसुं सन्तं तनूषाम् ॥१३॥
 अग्निमीळिष्वारसे गाथाभिः शीरशोचिषम् ।
 अग्निं गये पुरुमीळ्ह श्रुतं नरोऽग्निं सुदीनये छर्दिः ॥१४॥
 अग्निं द्वेपो यातवे नो गृणीमस्यग्निं शं योश्च दानवे ।
 विश्वासु विक्ष्ववितेव हव्यो भुवहस्तुर्ऋषणाम् ॥१५॥

agnīr ishām sakhyē dadātu na īśe yō vāryāṇām |
 agnīm tokē tānaya śaśvad imāhe vāsuṃ śāntaṃ tanūpām
 | 13 | agnīm ṛiṣhvāyase gāthābhiḥ śīrāśociṣam | agnīm
 gayē purumīḷha śrutāṃ naro agnīm sudīnaye chardīḥ || 14 ||
 agnīm dvēpo yātavaī no grṇīmasy agnīm śaṃ yōś ca dā-
 nave | viśvasu vikṣva āvitēva havyo bhūvahastuṛ ṛṣṇā-
 mām || 15 || ॥ १५ ॥

(Our invocations are) to the all-knowing fire-divine who is the source of strength, the giver of all desirable good things, who is doubly immortal amongst mortals (since it is perpetually alive) and who is supremely exhilarating ministrant-priest in the house. 11

(O worshippers), I praise fire-divine for the inauguration of your divine offering at the time of worship. The fire-divine is first in reverence amongst Nature's bounties at our rites; I praise the fire-divine when enemies approach and I praise the same for the procurement of land. 12

May the fire-divine in his friendship give us food, as he is the lord of all desirable things; we solicit abundance for our sons and grandsons from fire-divine, who is also the giver of dwellings and the protector of our bodies. 13

Solicit with your hymns for protection the adorable fire-divine whose bright and consuming flames are spread all over. Praise the same for wealth, O much-renowned worshipper; the other devotees are praising that far-famed one on their own behalf. May you recommend to the same fire-divine for a house to me, his devotee. 14

We praise the adorable Lord so that He may keep off our enemies and their malignities; we praise the Lord so that He may give us peace and bliss. May He be worshipped well as the giver of cottage to the seers. He is verily the protector of all men. 15

(७२) द्वितममितमं सूक्तम्

(१ - १८) अष्टादशार्चन्यास्य सूक्तस्य आगाधो हर्षतः कपिः । मन्त्रिर्वीरिषि वा देवताः । गायत्री छन्दः ॥

०१५॥ हविर्कृणुध्वमा गमदध्वर्युर्वनते पुनः । विद्वाँ अस्य प्रशासनम् ॥१॥
 नि तिग्ममभ्यंशुं सीदुदोता मनावधि । जुषाणो अस्य सख्यम् ॥२॥
 अन्तरिच्छन्ति तं जने रुद्रं परो मनीषया । गृभ्णन्ति जिह्वया सुसम् ॥३॥
 जाम्येतीतपे धनुर्वयोधा अरुहन्म । वृषदे जिह्वयावधीत् ॥४॥
 चरन्वत्सो रुद्राग्निह निदातारं न विन्दते । वेति स्तोतव अम्ब्यम् ॥५॥

72

Haviṣh kṛiṇudhvaṃ ā gamad adhvar̥yūr vanate pūnaḥ |
 vidvāṃ asya praśāsanam || 1 || nī tigmāṃ abhy āṇśūṃ sīdad
 dhōtā manāv ādhi | juṣāṇo asva sakhyām || 2 || antār
 ichanti tāṃ jāne rudrām parō manīṣāya | gṛibhṇānti jīh-
 vāyā sasām || 3 || jāmy ātītape dhānur vayo dhā aruhad vā-
 nam | dṛishādāṃ jīhvāyāvādhit || 4 || cāran vatsō rūṣam ihā
 nidātāram nā vindate | vēti stōtava ambyām || 5 || 14 ||

०१६॥ उतो न्वस्य यन्महदध्वर्योर्जनं बृहत् । दामा र्यस्य ददृशे ॥६॥
 दुहन्ति सप्तकामुप द्वा पञ्च स्रजतः । तीर्थे सिन्धोरधि स्वरे ॥७॥
 आ दशभिर्विवस्वत् इन्द्रः कोशमचुच्यवीत् । खेदया त्रिवृता दिवः ॥८॥
 परि त्रिधानुरध्वरं जुर्णिरिति नवीयसी । मघ्वा होतारो अञ्जते ॥९॥
 सिञ्चन्ति नमसावतमुष्वाचक्रं परिज्मानम् । नीचीनबारमक्षितम् ॥१०॥

utō nv āsya yān mahād āśvāvad yōjanam bṛihād | dāmā
 rāthasya dādriṣe | 6 | duhānti saptaśkām ūpa ūvā pāñca
 sṛijataḥ | tīrthe sīndhor ādhi vāre , 7 | ā daśābhīr vivās-
 vata indrah kōṣam acucyavit | khēdaya trivṛita divāḥ , 8 |
 pāri tridhātur adhvarām jurnīr eti nāvīyasī | mādghva hō-
 taro añjate || 9 || siñcānti nāmasāvatām ucācakraṃ pāri-
 jṃnānam | nīcīnabāram ākshitam || 10 || 15 ||

May you present oblations. He has come and let the head priest (*adhvaryu*), who is well-skilled in devotional works, once again present offerings. 1

The invoker (the *hotr*) sits down by the side hot flame, rejoicing in his friendship towards the head priest. 2

For the sake of the offerer, they (the priests) thoughtfully place the fire in the forefront, and arouse it by prayers, while it sleeps. 3

The fire-divine, giver of food, scorches the vast bow of the firmament. He mounts the waters; and with his tongue-like flames he strikes the clouds. 4

Roaming like a calf, the bright-shining fire-divine finds none to fetter him and seeks a chanter to recite the praises. 5

And as soon as the great strong harness of his steeds and the traces of his chariot are seen—6

—the seven milk a single cow, of whom the two direct the other five to work on the resounding shore of the river. 7

Entreated by the ten fingers of the worshipper, the Lord of resplendence urges the clouds to fall from heaven with His threefold measure from the sky. 8

The newly-kindled flame fed on three materials (milk preparations, herbs and foodgrains), proceeds around the sacred fire; the priests annoint it with butter. 9

With reverence they pour out the inexhaustible cauldron, as it goes round and round from a height with its mouth below. 10

॥११॥ अभ्यामिदद्रयो निषिक्तं पुष्करे मधु । अवतस्य विसर्जने ॥११॥
 गाव उपावतावतं मही युज्ञस्य रप्सुदा । उभा कर्णौ हिरण्ययो ॥१२॥
 आ सुते सिञ्चतु श्रियं रोदस्योरभिश्चियम् । रसा दधीत वृषभम् ॥१३॥
 ते ज्ञानत स्वमोक्षयं संवत्सासो न मातृभिः । मिथो न सन्त जामिभिः ॥१४॥
 उप स्रक्तेषु वप्संतः कृष्वते धरुणौ दिवि । इन्द्रे अग्ना नमः स्वः ॥१५॥

abhyāram id ādrayo nīshiktam puṣhkare mādhu | ava-
 tāsya visárjane || 11 || gāva upavatāvatām mahī yajñāsya
 rapsūda | ubhā kārṇa hiraṇyāyā ' 12 ' ā sutē siñcata śrī-
 yaṃ ródasyor abhiśriyam | rasā dadhīta vṛishabhām || 13 ||
 té jñānata svām okyam sām vatsāso ná mātṛibhiḥ | mithó
 nasanta jāmibhiḥ 14 upa sṛakveshu bāpsataḥ kṛiṇvaté
 dharuṇam divi | indre agnā nāmaha svāh | 15 || 16 ||

॥१६॥ अधुसत्पिप्युषीमिषमूर्जं सुसर्पदीमुरिः । सूर्यस्य सुप्त रश्मिभिः ॥१६॥
 सोमस्य मित्रावरुणोदिता सूर आ ददे । तदातुरस्य भेषजम् ॥१७॥
 उतो न्वस्य यत्पदं हर्षतस्य निधान्यम् । परि द्यां जिह्वयातनत् ॥१८॥

adhuksbat pipyūshīm iṣham ūrjam saptāpadīm arfi |
 sūryasya saptā raśmibhiḥ 16 sōmasya mitrayarunóditā
 sūra a dade | tād āturasya bheshajām || 17 || utó nv āsya
 yāt padām naryatāsya nidhanyām | pāri dyām jihvāyātanat
 || 18 || 19 ||

The reverent priests drawing near pour the superfluous butter into the large spoon, when they set the cauldron down. 11

Draw near, O cows, to the cauldron; the two mighty ones—heaven and earth. The sacrificial fire has been fed plentifully and is fruit-giving; both ears of the cauldron are golden. 12

Drop into the milked stream the admixture of sacred offering which reaches both heaven and earth; supply the offering of the liquids (*mixture of Soma and milk*) to the fire—the showerer of blessings. 13

They (the cows) know their own abiding place, as calves with their mothers, so they severally assemble with their kin. 14

They (the priests, out of the earthly oblations), consumed by flames, make sustaining food in heaven, for the fire-divine who devours it with his jaws, they minister all the food to the fire-divine as well as the resplendent lord (the sun). 15

The wind by means of the sun's seven rays milks the nourishing food and drink from the seven-stepped one. 16

O the Lord of light and plasma, I take the herbal juice when the sun is risen; it is a medicine to the sick. 17

He (the fire-divine), standing in the place chosen by me, the eager offerer, as a spot for presenting oblations fills the sky on every side with his tongue-like blaze. 18

(७३) मितस्तितयं सूक्तम्

(१-१८) अष्टादशर्षत्याम्य सूक्तस्याधेयो गोपपनः सप्तवधिराग्निः । अधिनी देयते । यापधी उन्मः ॥

- २१ उर्दारायामृतायते युञ्जार्थामश्विना रथम् । अन्ति षड्रतु वामवः ॥१॥
 निमिषंश्चिज्जर्वीयसा रथेना यातमश्विना । अन्ति षड्रतु वामवः ॥२॥
 उप स्तृणीतमत्रये हिमेन घर्ममश्विना । अन्ति षड्रतु वामवः ॥३॥
 कुहं स्थः कुहं जग्मथुः कुहं ज्येनेव पेतथुः । अन्ति षड्रतु वामवः ॥४॥
 यदुय कर्हि कर्हि चिच्छुश्रूयार्तमिमं हवम् । अन्ति षड्रतु वामवः ॥५॥

73

U'd mātham ṛitayaté yuñjāthām aśvinā rātham | ānti
 śhād bhātu vām āvalḥ — 1 || nimīṣaṣ cīj jāvīyasā rāthenā
 yātam aśvina ānti śhād — 2 || ūpa stṛṇītam ātraye hi-
 ména għarmām aśvina | ānti śhād — 3 || kūha sthaḥ kūha
 jagmathuḥ kūha jyenéva petathuḥ | ānti śhād — 4 || yād
 adyā kārhi kārhi cie chuśrūyātam imām hāvam | ānti śhād
 || 5 || 19 ||

- २२ अश्विना यामहृतमा नेदिष्ठं याम्याप्यम् । अन्ति षड्रतु वामवः ॥६॥
 अवन्तमत्रये गृहं कृणुतं युवमश्विना । अन्ति षड्रतु वामवः ॥७॥
 वरेथे अग्निमातपो वदते वल्ग्वत्रये । अन्ति षड्रतु वामवः ॥८॥
 प्र सप्तवधिराशसा धारामग्नेरशायत । अन्ति षड्रतु वामवः ॥९॥
 इहा गते वृषण्वसू शृणुतं मे इमं हवम् । अन्ति षड्रतु वामवः ॥१०॥

aśvina yāmahūtāmā nēdishṭham yāmy āpyam | ānti śhād
 — 6 || āvantam ātraye gṛihām kṛiṇutām yuvām aśvinā |
 ānti śhād — 7 || vārethe agnīm ātipo vādāte valgv ātraye |
 ānti śhād — 8 || prā saptāvadhrir aśāsa dhāram agnēr
 aśayata | ānti śhād — 9 || ihā gatam vṛiṣaṇvasū śṛiṇutām
 ma imām hāvam | ānti śhād — 10 || 19 ||

Rise, O twin-divines, on my behalf, as I prepare to perform benevolent works; may you yoke your car; let your protecting help be near us. 1

Come, O twin-divines, in your chariot which moves quicker than the twinkling of an eye. Let your protecting help be near us. 2

O twin-divines, you have cooled the fire (of worries) of the destitute by covering with ice (of refuge). Let your protecting help be near us. 3

Where are you? Whither are you gone? Whither have you flown like hawks? Let your protecting help be near us. 4

If this day, at any time or in some place, you listen to my invocation, let your protecting help be near us. 5

The twin-divines are the first to listen to our invocations; I approach for the closest friendship; let your protecting help be near us. 6

O twin-divines, you make a sheltering house for the destitute, let your protecting help be near us. 7

You ward off the fire from its fierceness for the destitute, while he adores you earnestly; let your protecting aid be near us. 8

Through his prayer, the seven-tongued dragon has obtained the flame-edge of fire (i. e. has come out of its basket); let your protecting aid be near us. 9

Come here, O lords of abundant wealth, listen to this invocation of mine. Let your protecting aid be near us. 10

॥२०॥ किमिदं वा पुराणवज्ररतोरिव शस्यते । अन्ति पश्यतु वामवः ॥११॥
 समानं वा सजात्यं समानो बन्धुरश्विना । अन्ति पश्यतु वामवः ॥१२॥
 यो वा रजांस्यश्विना रथो वियाति रोदसी । अन्ति पश्यतु वामवः ॥१३॥
 आ नो गव्येभिरश्व्यैः सहस्रेरुप गच्छतम् । अन्ति पश्यतु वामवः ॥१४॥

kīm idāṃ vāṃ puraṇavāj jārator iva śasyate | ānti śhād
 — || 11 || samānāṃ vāṃ sajātyāṃ samānó bāndhur aśvinā
 ānti śhād — || 12 || yó vāṃ rájaṅsý aśvinā rátho viyāti
 ródasi | ānti śhād — || 13 || á no gavyebhir aśvyaiḥ sahás-
 rair úpa gachhatam | ānti śhād — || 14 ||

मा नो गव्येभिरश्व्यैः सहस्रेभिरति गव्यतम् । अन्ति पश्यतु वामवः ॥१५॥
 अरुणप्सुरुषा अभुदकज्योतिर्ऋतावरी । अन्ति पश्यतु वामवः ॥१६॥
 अश्विना सु विचारकशङ्कुं परशुमौ इव । अन्ति पश्यतु वामवः ॥१७॥
 पुरं न घृष्णवा रज कृष्णया बाधितो विशा । अन्ति पश्यतु वामवः ॥१८॥

mā no gavyebhir
 aśvyaiḥ sahásrebhir āti khyatam | ānti śhād — || 15 || aru-
 nāpsur ushā abhūd ākar jyōtir ṛitāvari | ānti śhād — || 16 ||
 aśvinā sú vicākaśad vṛikshām paraśumāu iva | ānti śhād
 — || 17 || pūraṃ ná dhṛiṣṇav ā raja kṛiṣṇāyā bādhitó
 viśā | ānti śhād || 18 || 20 ||

Why is this repeated invocation addressed to you, as if you were decrepit like an old man?—let your protecting aid be near us. 11

O twin-divines, common is your relationship and your kindred is also the same; let your protecting aid be near us. 12

Your cosmic chariot, O twin-divines, moves swiftly through the worlds, through heaven and earth; let your protecting aid be near us. 13

Come to us with thousands of herds of cattle and horses; let your protecting aid be near us. 14

Ignore us not with your thousands of herds of cattle and horses; let your protecting aid be near us. 15

The purple-tinted dawn has appeared, the mistress of the sacrifice spreads her light, let your protecting aid be near us. 16

O twin-divines, the splendidly-brilliant sun clears the darkness as the woodman with his axe a tree; let your protecting help be near us. 17

O bold (poet) entangled by the black band (of the basket), break through it as through a fort; let your protecting aid be near us. 18

(७४) बहुःशतस्तिमं सूक्तम्

(१-१५) षड्विंशत्यस्य सूक्तस्याधेयो गोपबन् ऋषिः । (१-१६) प्रथमाविंशद्विंशत्यस्य, (१३-१५) प्रयोदश्याद्विंशत्यस्य चार्त्तस्य श्रुतर्त्तनो दानस्तुतिर्वेदे । (१-१२) प्रथमाविंशद्विंशत्यस्यानुष्टुपः मगधाः [(१, ४, ७, १०) प्रथमाचतुर्विंशत्यस्यमीदृशमीदृशानुष्टुपः, (२-३, ५-६, ८-९, ११-१२) द्वितीयाचतुर्विंशत्यस्यमीदृशमीदृशानुष्टुपः गायत्री], (१३-१५) प्रयोदश्याद्विंशत्यस्य चानुष्टुपः छन्दसी ॥

॥२॥

विशोविशो वो अतिथिं वाजयन्तः पुरुप्रियम् ।

अग्निं वो दूर्यं वचः स्तुषे शुषस्थ मन्मभिः ॥१॥

यं जनांसो हविष्मन्तो मित्रं न सर्पिरासुतिम् । प्रशंसन्ति प्रशस्तिभिः ॥२॥

पन्यांसं जातवेदसं यो देवतात्पूर्यता । हव्यान्धैर्यदिवि ॥३॥

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Viśo-viśo vo ātithim vājayāntaḥ purupriyām | agnīm
vo dūryam vāca stushé śuśhāsyā mánmabhiḥ || 1 || yām
jánāṁso havíśhmanto mitráṁ ná śarpírasutim | praśāṁsanti
prāśastibhiḥ || 2 || pānyāṁsam jātāvedasam yó devātāty
údyatā | havyāny ārayat divi || 3 ||

आगन्म वृत्रहन्तमं ज्येष्ठमग्निमानवम् ।

यस्य श्रुतर्वा बृहद्भार्गो अनीक एषते ॥४॥

अमृतं जातवेदसं तिरस्तमोसि दर्शतम् । घृताहवनमीष्यम् ॥५॥

āganma vṛtrahāntamam
jyēśhṭham agnīm ānavam | yāsyā śrutārva bṛihānn ārkshó
ānaka édhate || 4 || amṛtaṁ jātāvedasam tirāś tāmāṁsi darśa-
tām | gṛhitāhavanam īḍyam || 5 || 21 ||

O adorable Lord, desirous of strength and food, we glorify you with hymns for the attainment of happiness. You are dear and familiar friend and dear like the guest in every home. 1

(The fire-divine) whom men, bearing oblations and clarified butter worship with songs of praise as a friend;—2

—worship him, who is much lauded and omniscient. The earnest praiser of his worshipper sends to heaven the oblations presented in the worship. 3

We have come to that most excellent fire-divine who is the mightiest destroyer of the wicked. He is the benefactor of men, in whose beams (of radiations), the seer adept in the divine lore waxes great. 4

He (the fire-divine) is immortal and all-knowing visible through the gloom of darkness, worthy of praise and worshipped with invocations and affection. 5

॥१२॥ स॒वाधो॒ यं जना॑ इमे॒ऽऽग्निं॑ ह॒व्येभि॑री॒ळते॑ । जु॒ह्वाना॑सो य॒तस्तु॑चः ॥६॥
 इ॒यं ते॒ नव्य॑सी म॒तिर॑ग्ने॒ अधी॑य्य॒सदा॑ ।
 म॒न्द्र सु॑जा॒त सु॒क्रतो॑ऽमूर॒ दस्मा॑ति॒थे ॥७॥
 सा ते॒ अग्ने॑ श॒न्तमा॑ च॒निष्ठा॑ भवतु प्रि॒या । तया॑ वर्ध॒स्व सु॑ष्टुतः ॥८॥
 सा द्यु॒म॒ना॒र्भिनी॑ बृ॒हदु॑पो॒प श्रव॑सि श्रवः । दधी॑त वृ॒त्रतू॑र्ये ॥९॥
 अ॒श्वमि॑हा रथ॒प्रां त्वे॑षमिन्द्रं न स॒त्पति॑म् ।
 यस्य॑ श्रव॑सि तू॒र्वथ॑ प॒न्यप॑न्यं च कृ॒ष्टयः॑ ॥१०॥

sabādho yām jānā ime 'gnim havyébbhir īlate | jūhva-
 nāso yatāsrucāḥ || 6 || iyām te nāvyaśī matir āgne adbhāyy
 asmād ā | māndra sūjāta sukrato 'mūra dāsmāpithe || 7 || sā
 te agne śāntamā cānishṭhā bhavatu priyā | tāyā vardhasva
 sūstūtaḥ || 8 || sā dyumnaír dyumnīni bṛihád ūpoa śrāvasi
 śrāvāḥ | dādhiṭa vṛitratūrye || 9 || āśvam id gām rathapṛāṇ
 tveshām indram ná sūtpatim | yāsya śrāvāṇsi tūrvatha pān-
 yam-panyam ca kṛishṭāyāḥ || 10 || 22 ||

॥१३॥ यं त्वा गो॒पव॑नो गिरा च॒निष्ठ॑ग्ने अ॒ङ्गिरः॑ । स पा॒वक॑ श्रु॒धी ह॑वम् ॥११॥
 यं त्वा जना॑स ई॒ळते॑ स॒वाधो॒ वाज॑सातये । स बो॒धि वृ॒त्रतू॑र्ये ॥१२॥
 अ॒हं हु॒वान आ॒र्क्षे श्रु॑त॒र्वणि॑ म॒दच्यु॑ति ।
 श॒र्ध्वासी॑व स्तु॒कावि॑नां मृ॒क्षा शी॒र्षा च॑तु॒र्णाम् ॥१३॥

yām tvā gopāvano girā cānishṭhad agne āṅgiraḥ | sā
 pāvaka śrudhi hāvam || 11 || yām tvā jānāsa īlate sabādho
 vājasātaye | sā bodhi vṛitratūrye || 12 || ahām huvānā ārkshé
 śrutārvaṇi madaçyūti | śārdhāṇsiva stukavīnam mṛikshā śīr-
 shā caturṇām || 13 ||

That fire-divine is He, whom these priestly men worship
with oblations and offer devotion as if with uplifted ladles. 6

This new hymn has been made by us for you, O the blissful,
the well-manifested, the one glorious in deeds, the unbewild-
ered, the beautiful and O the one dear as guest of men. 7

O adorable Lord, may it be dear to you, most pleasant and
most agreeable. May you, well praised by it, grow mightier. 8

May this hymn be the rich source of wealth, and splendid
with splendours. May it make your glory more glorious in
the battle with the foe. 9

O men, adore the bright fire-divine who goes like a horse
and fills our chariots (with the spoils of battle); and who is
the protector of the good, like the Lord of resplendence
and by whose might you win over (your enemies) the
praiseworthy stock of wealth and food. 10

O most vital fire-divine, purifier, listen to my prayer. The
seer of secret lore has made you the generous giver (of
food) by his praise. 11

The worshippers implore you to obtain nourishment. May
you listen to them during the battle with the foe. 12

Summoned before the seer of the divine lore, the humbler
of the pride of adversaries, I purify with my hands the
extremities (i.e. the longings and lingerings) of the four
(sense organs—eye, tongue, nose and ear), as men shave the
long wool of rams. 13

मां चत्वार आशवः शविष्ठस्य द्रविषवः ।
 सुरथासो अभि प्रयो वक्षन्वयो न तुम्यम् ॥१४॥
 सत्यमित्वा महेनदि परुष्यव देदिशम् ।
 नेमापो अश्वदातरः शविष्ठादस्ति मर्त्यः ॥१५॥

mām catvāra āśavaḥ śaviṣṭhasya dra-
 vitnāvaḥ | surāthāso abhi prāyo vākshan vāyo nā tūgryam
 || 14 || satyām (t tvā mahenadi pārushṇy āva dedīṣam | nēma
 āpo aśvadātarah śaviṣṭhād asti mārtyah || 15 || 23 ||

(७५) वज्रसततितमं सुतम्

(१-१६) वोडाशवेत्यास्य सुतस्याङ्गिरसो विष्प क्रमिः । अङ्गिरैवता । गायत्री छन्दः ॥

॥२७॥ युक्त्वा हि देवहूतमाँ अश्वौ अग्ने रथीरिव । नि होता पुर्व्यः सदः ॥१॥
 उत नो देव देवौ अच्छा वोचो विदुष्टरः । ऋद्धिश्चा वार्या कृधि ॥२॥
 त्वं ह यद्विष्टय सहसः सूनवाहुत । ऋतावा युक्षियो भुवः ॥३॥
 अयमग्निः सहस्रिणो वाजस्य इतिनस्पतिः । मूर्धा कवी रथीणाम् ॥४॥
 तं नेमिमृभवो यथा नमस्व सहतिभिः । नेदीयो यज्ञमङ्गिरः ॥५॥

75

Yukshvā hi devahūtamān āśvān agne rathīr iva | nī
 bōtā pūrvyāḥ sadah || 1 || utā no deva devān āchā voco vi-
 dūṣṭarah | śrād viśvā vāryā kṛidhi || 2 || tvām ha yād ya-
 viṣṭhya sāhasaḥ sūnav āhuta | ṛitāva yajñīyo bhūvaḥ || 3 ||
 ayām agniḥ sahasrīno vājasya satīnas pātiḥ | mūrdhā kavī
 rayinām || 4 || tān nēminī ṛibhāvo yathā namasva sāhūti-
 bbih | uēdiyo yajñām angirah || 5 || 24 ||

Four coursers yoked to a splendid car bear me forth to the sacred feast as the (four) boats carry the imported material home. 14

O the mighty carrier (across troubles), verily I declare to you the great truth : there is no mortal who gives energy more liberally than this most mighty power. 15

75

O fire-divine, like a charioteer, yoke your divine-steeds,—i.e. the forces, to invite Nature's bounties and first be seated yourself as their invoker. 1

O fire-divine, you are profoundly skilful; call for us hitherward the cosmic forces and assure that all our wishes will be fulfilled, 2

—since, O most youthful, the source of strength; O invoked one (in sacrifice), you are truthful and worthy of worship. 3

This fire-divine is the lord of hundred-fold and thousand-fold wealth. He is the chief of riches and a sage of piercing vision. 4

O cosmic fire technician, as craftsmen bend the felly, so direct the sacrifice towards yourself at our general call. 5

॥२१॥ तस्मै नूनमभियवि वाचा विरूप नित्यया । वृष्णे चोदस्व सुष्टुतिम् ॥६॥
 कष्टं प्विदस्य सेनयाभेरपाकक्षसः । पणि गोषु स्तरामहे ॥७॥
 मा नो देवानां विशः प्रज्ञातीरिवोस्त्राः । कृशं न हासुरघ्न्याः ॥८॥
 मा नः समस्य दुह्यः परिद्विषसो अंहतिः । ऊर्मिर्न नावमा बधीत् ॥९॥
 नमस्ते अम ओजसे गृणन्ति देव कृष्टयः । अमैर्मित्रमर्दय ॥१०॥

tāsmāi nūnām abhidyave vācā virūpa nītyayā | vṛṣhṇe
 codasva susṭutīm || 6 || kām n shvid asya sēnayāgnér āpā-
 kacakshasah | paṇīm gōshu starāmahe || 7 || mā no devānām
 vīśah prasnātīr ivosrūh | kṛśām ná hāsura āghnyāḥ || 8 || mā
 naḥ samasya dūhryāḥ pāridveshaso aṇhatīḥ | ūrmīr ná nā-
 vam ā vadbit || 9 || nāmas te agna ōjase grīṇānti deva kṛish-
 tāyah | āmair amītram ardaya || 10 || २१ ||

॥२२॥ कुर्वितु नो गविष्टयेऽमे संवेर्षिपो रयिम् । उरुकृदुरु णस्कृधि ॥११॥
 मा नो अस्मिन्महाघ्ने परं वर्गारभृद्यथा । संवर्गं सं रयिं जय ॥१२॥
 अन्यमस्मिन्त्रिया इयमग्ने सिपन्तु दुच्छ्रुता । वर्धो नो अमवच्छ्रवः ॥१३॥
 यस्याजुपन्नमस्विनः शमीमर्दुर्मखस्य वा । तं घेदुभिर्वृधावति ॥१४॥
 परस्या अधि संवतोऽवरो अभ्या तर । यत्राहमस्मि तौ अव ॥१५॥

kuṛvīt sū no gāvishṭayé 'gne samvéśbīsho rayīm | ūru-
 kṛid urā ṇas kṛidhi 11 mā no asmīn mahādhané pāra
 varḡ bharabhṛīd yatha | samvargam sām rayīm jaya || 12 ||
 anyām asmād bhiyā iyām āgne sīshaktu duehāna | vārdhā
 no āmavac chāvah 13 yāsyājushan namasvīnaḥ sāmīm
 ādurmakhasya va | tām ghéd agnīr vṛidhāvati 14 || para-
 syā ādhi samvátó 'varān abhy ā tara ' yatraham āsmi tān
 ava || 15 ||

O multiform, may you with voice that ceases not, address your praise to this showerer of blessings, who shines at early morn." 6

Which strong exploiter shall we overthrow to win kine in combat with the help of the missile of this fire-divine ? 7

Let the company of Nature's bounties not fail us, like dawns that float away or like cows who leave the unfaithful. 8

Let not the sinful tyranny of any evil-minded adversary harm us and smite us as the waves overwhelm a ship. 9

O divine adorable Lord, men sing reverent praises for the attainment of strength; may you destroy the enemy by strength. 10

O adorable Lord, may you send us abundance of wealth to fulfil our aspirations. O provider of space, grant us abundant space to live. 11

Leave us not in this conflict as a bearer of load; snatch up the wealth of infidels and give it to us. 12

O adorable Lord, may your fear pursue someone else (not us) to terrify him, increase our vigorous strength in battle of life. 13

The adorable Lord protects especially that person who is reverent and hard toiling, and whose holy labour He accepts. 14

Deliver us wholly from the hostile men and shield those, among whom I stand. 15

विद्या हि ते पुरा वयमग्ने पितुर्यथावसः । अद्या ते सुन्नमीमहे ॥१६॥

vidmā hi te purā vayām āgne pitúr yáthāvasaḥ |
ádha te sunnām īmahe ॥ 16 ॥ 26 ॥

(७९) षट्सप्ततितमं सूक्तम्

(१-१२) द्वावसर्वास्यास्य सृतास्य काण्वः कुम्भसुतिर्क्रोधिः । इन्द्रो देवता । मायवी उन्दः ॥

॥२७॥ इमं नु मायिनीं हुव इन्द्रमीशानमोजसा । मरुत्वन्तं न वृञ्जसे ॥१॥
अयमिन्द्रो मरुत्सखा वि वृत्रस्याभिनुच्छिरः । वज्रेण शतपर्वणा ॥२॥
वावृधानो मरुत्सखेन्द्रो वि वृत्रमैरयत् । सृजन्त्समुद्रिया अपः ॥३॥
अयं ह येन वा इदं स्वर्मरुत्वता जितम् । इन्द्रेण सोमपीतये ॥४॥
मरुत्वन्तमृजीषिणमोजस्वन्तं विरप्शिनम् । इन्द्रं गीर्भिर्वामहे ॥५॥

Imāṃ nū mayīnaṃ huva indram īśānam ojaś | marūt-
vantaṃ na vṛñjase 1 1 ayaṃ indro marūtsakhā vi vṛtrā-
syābhīnae chīrah vājreṇa śatāparvaṇa 2 | vāvṛdhānō
marūtsakhēndro vi vṛtrām airayat 3 3 in samudriyā apāḥ
4 4 ayaṃ ha yēna vā idam svārmarutvata jitam 5 5 indreṇa
sōmapītaye 6 6 marutvantam ṛjīṣiṇam ojasvantam vi-
rapśinam | indram gīrbhīr bavamahe 7 7 1

O adorable Lord, from time immemorial we have known your gracious and father-like help; so we again pray to you for happiness. 16

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For the destruction of my adversities, I invoke now; the wise resplendent self,—the one that functions in association with vital breath and is the sovereign ruler of all by his might. 1

The resplendent self, in association of vital breath, cleaves into pieces the head of Nescience with his hundred-knotted bolt of adamantine will-power. 2

The resplendent self associated with vital breath rends the devil of Nescience asunder, and releases the obstructed thoughts of higher level (i.e. the waters from the firmament) to flow freely. 3

This is that resplendent Lord, by whom, in association with vital forces, the yonder heaven is conquered for quaffing the spiritual elixir. 4

We invoke with our praises the mighty resplendent Lord, who is associated with vital forces, and is the vigorous acceptor of the sacred residue of the oblation. 5

इन्द्रं प्रुलेन॒ मन्म॑ना म॒रुत्स्व॑न्तं हवामहे । अस्य सोमस्य पीतये ॥६॥

īndram pratuṇa
manmana marútvantam havamahe | asya sómasya pitaye
॥ 6 ॥ २॥

॥२८॥ म॒रुत्स्वीं॑ इन्द्र॒ मी॒ष्टः पि॒वा सोमं॑ शतक्रतो । अ॒स्मि॒न्यु॒ज्ञे पु॒रु॒ष्टुत॑ ॥७॥
तुभ्येदिन्द्र म॒रुत्स्व॑ते सु॒ताः सोम॑सो अ॒द्रि॒वः । ह॒दा ह॒यन्त॑ उ॒क्थि॒नः ॥८॥
पि॒बेदिन्द्र॑ म॒रुत्स॑खा सु॒तं सोमं॑ दि॒वि॒ष्टिषु॑ । व॒ज्रं शि॒शा॒न ओज॑सा ॥९॥

mārutvān indra mīṣṭhaḥ pīva sōmam śatakrato | asmīn
yajñe puruṣṭuta | 7 || tūbhyéd indra marútvate sūtāḥ só-
maso adriṣaḥ | hṛidā huyanta ukthīnaḥ || 8 || pībéd indra
marútsakha sūtām sōmam diviṣṭiṣu | vājraṁ śiśāna ójasa
॥ 9 ॥

उ॒त्ति॒ष्ठो॒जसा॑ सह पी॒त्वी शि॒प्रे अ॒वे॒षयः॑ । सोम॑मिन्द्र च॒मू सु॒तम् ॥१०॥
अनु॑ त्वा रोद॑सी उ॒भे क॑क्षमाणमकृ॒पेता॑म् । इन्द्र॒ यद॑स्यु॒हाम॑वः ॥११॥
वाच॑म॒ष्टा॒पदी॑म॒हं न॑व॒सक्ति॑मृ॒तस्पृ॑शम् । इन्द्रा॑त्परि॒ तन्व॑ ममे ॥१२॥

uttīṣṭhann ójasa sahā pītvī śīpre avepayah | sōmam
indra camū sūtām 10 | ānu tva ródasi ubhé krákshama-
ṇam akripetam | indra yád dasyuhābhavaḥ 11 | vācam
asṭāpadīm aham nāvasaktim mṛtasprīṣam | indrat pari ta-
nvām mame ॥ 12 ॥ २॥

With an eternal hymn, we invoke the resplendent Lord who is associated with vital forces and enjoys this spiritual elixir. 6

O resplendent Lord, showerer of blessings, performer of hundreds of selfless works, invoked by all, may you associated with vital forces enjoy the spiritual elixir. 7

O mighty thunderer, the resplendent Lord, an associate of vital forces, verily these delightful spiritual experiences, expressed with sacred hymns, and recited with faith and devotion are offered to you. 8

Drink, O resplendent Lord, joined with your friends, the vital forces, this elixir of spiritual joy, expressed on the recurring sacred days, and sharpen your bolt of justice with renewed vigour. 9

O resplendent Lord, with full expression of joy ^{on} your face, you enjoy the quaff of divine elixir, effused between the press-stones. 10

Both the heaven and earth shudder when you, O the resplendent Lord, uttering your fearful roar, crush down the infidel. 11

I make this sacrificial hymn, rising through eight steps (through eight cardinal directions), and finally it takes the ninth one (the sun in the Zenith). This is still less than the dimensions of the resplendent Lord. 12

(७७) सप्तसप्ततितमं सूत्रम्

(१-११) एकादशवर्षस्यास्य सूतस्य काण्वः कुरुतुकिंति । इन्द्रो देवता । (१-२) प्रथमादिनवर्षा गायत्री.

(१०-११) दशम्येकादशयोश्च दशाथः (दशम्या बृहती, एकादश्याः सतो बृहती) छन्दसी ॥

७७.१८ जज्ञानो नु शतक्रतुर्वि पृच्छदिति मातरम् । क उग्राः के ह मृष्विरे ॥१॥
 आदी शवस्य ब्रवीदौर्णवाममहीशुवम् । ने पुत्र सन्तु निहुरः ॥२॥
 समित्तान्वृत्रहासिद्रुत्से अरौ इव खेदया । प्रवृद्धो दस्युहामवत् ॥३॥
 एकया प्रतिधापिबत्साकं सरांसि त्रिशतम् । इन्द्रः सोमस्य काणुका ॥४॥
 अभि गन्धर्वमतृणदबुधेषु रजःस्वा । इन्द्रो ब्रह्मभ्य इदुधे ॥५॥

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Jajñāno nu śatākratur vi prichad iti matāram | kā ugrāḥ
 ké ha śṛiṇvire | 1 ' ād im śavasy ābravid aurnavābham
 ahiśivam | té putra santu nishṭūrah ॥ 2 ॥ sām it tān vṛitra-
 hākhidat khé arān iva khédaya | prāvṛiddho dasynhābha-
 vat ॥ 3 ॥ ékaya pratidhāpibat sākām sārānsi triṣāt am | in-
 draḥ sômasya kâṇukâ ॥ 4 ॥ abhi gandharvām atṛiṇad abudh-
 nēshu rājassv ā | indro brahmābhya id vridhé ' 5 ॥ २० ॥

७७.१८ निराविध्यद्विरिभ्य आ धारयत्यकमौदनम् । इन्द्रो बुन्दं स्वाततम् ॥६॥
 शतब्रह्म इषुस्तव सहस्रपर्ण एक इत् । यमिन्द्र चकृषे युजम् ॥७॥
 तेन स्तोतृभ्य आ भर नृभ्यो नारिभ्यो अत्तवे । सद्यो जात ऋभुश्चिर ॥८॥

nir avidhyad giribhya ā dharāyat pakvām odanām | in-
 dro bundām svātataṁ | 6 ' śatābradhna iṣhus tāva sabāsra-
 parṇa éka it | yām indra cakṛishé yūjam ॥ 7 ॥ téna stotṛi-
 bhya ā bhara nṛibhyo nāribhyo āttave | sadyo jāta ṛibhu-
 shthira ॥ 8 ॥

As soon as born (at the sun-rise), he (the sun-divine), the performer of hundred selfless works, asks his mother : who are the mighty powers, who are the renowned? 1

His strong mother answered—O son, the conceit and the wicked are your two opponents in the society; may they be vanquished by you. 2

The destroyer of wicked-forces (the resplendent Lord) crushes both of them as spokes are hammered into naves of a chariot wheel. Then, the vanquisher of enemies swells in vigour. 3

Then the resplendent Lord (the sun-divine), at one draught drinks the contents of thirty lakes, full of divine elixir. 4

The resplendent sun pierces the clouds' vacant regions of space for the prosperity of wise sages. 5

The resplendent sun from the mountains shoots down with his far-stretched arrow and thereby causes to ripen the paddy. 6

That single shaft of yours, O sun, which you have made your faithful friend, is hundred-pointed, and thousand-feathered. 7

May you, O mighty and firm in battle since your birth, bring wealth for sustenance to us who are your praisers'—to our men and women. 8

पुता च्यौत्नानि ते कृता वर्षिष्ठानि परीणसा । हृदा वीडुधायः ॥९॥
 विश्वेता विष्णुराभरदुस्कृमरत्वेर्षितः ।
 शतं महिषान्दीरिपाकमोदुनं वराहमिन्द्र एमुषम् ॥१०॥
 तुविक्षं ते सुकृतं सुमयं धनुः साधुर्वुन्दो हिरण्ययः ।
 उभा तं बाहू रण्या सुसैस्कृत ऋदुपे चिददुवृधा ॥११॥

etā cyaumnāni te kṛita varshishṭhāni parīṇasā ।
 hṛidā vidv ādharayaḥ ॥ 9 ॥ viśveta viṣṇur abharad urn-
 kramās tvéshitah śatam vahishan kshirapākam odanām
 varaham indra emuṣam ॥ 10 ॥ tūvikṣam te sūkṛitam su-
 mayam dhānuḥ sadhūr bundo hiraṇyayaḥ । ubhā te bāhū
 rāṇyā sūsamskṛita ṛidupē cid ṛiduvṛidhā ॥ 11 ॥

(७८) अष्टममतिमं सूक्तम्

(१-१०) दशार्चन्यान्वयं सूक्तस्य काण्यः कुरुमुक्तिर्मेभिः । इन्द्रो देवता । (१-९) प्रथमादि-
 भवर्षा गायत्री, (१०) दशम्याश्च वृद्धती छन्दसी ॥

॥१॥ पुरोळाशं नो अन्धस इन्द्र सहस्रमा भर । शाना च गोनाम् ॥१॥
 आ नो भर व्यञ्जनं गामश्वमभ्यञ्जनम् । सचा मना हिरण्यया ॥२॥
 उत नः कर्णशोभना पुरुणि धृष्णवा भर । त्वं हि शृण्वेषे वसो ॥३॥
 नकीं वृध्नीक इन्द्र ते न सुषा न सुदा उत । नान्यस्त्वच्छेर वाघतः ॥४॥
 नकीमिन्द्रो निकर्तवे न शुकः परिशक्तवे । विश्वं शृणोति पश्यति ॥५॥

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Puroḷāṣam no āndhasa indra sahasram ā bhara । śatā
 ca ṣūra gōnām ॥ 1 ॥ ā no bhara vyāñjanam gām aśvam
 abhyāñjanam । śacā manā hiraṇyāyā ॥ 2 ॥ utā naḥ karṇaśo-
 bhanā purūṇi dhrishnav ā bhara । tvām hi śṛiṇvishé vaso
 ॥ 3 ॥ nākīm vṛidhikā indra te nā sushā-nā suda utā । nān-
 yās tvāc chūra vāghātaḥ ॥ 4 ॥ nākīm indro nīkartave nā
 śakrah pāriṣaktave । viśvam śṛiṇoti pāśyati ॥ 5 ॥ ॥

These gigantic all-round comprehending efforts are put forth by you; you have firmly determined in your mind to accomplish them. 9

The wide-traversing sun, despatched by you, brings all the waters created by you; he brings hundreds of cattle and rice boiled in milk; it is the resplendent sun who slays the water-steeling boar (i.e. the cloud). 10

Most deadly is your well-made auspicious bow with an unfailing golden arrow; your two warlike arms are fully equipped; destructively overthrowing, destructively piercing. 11

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O brave resplendent, bring us thousands and hundreds of riches (or cows) and accept our sweet loving devotion and offerings. 1

Bless us with condiments, cows, horses, cosmetics (oil etc.) and along with them precious golden vessel. 2

O resolute giver of dwellings, bring us ear-ornaments. You are widely renowned as giver. 3

O brave, there is none other than you for our prosperity, no other as the distributor of wealth, and no other as the granter of rewards. There is no other than you, as our leader in sacrifices. 4

Resplendent Lord cannot be brought low and cannot be overpowered,—He hears all, He sees all. 5

॥३२॥ स म॒न्युं म॒र्त्याना॑म॒दब्धो॑ नि चि॒कीष॑ते । पु॒रा नि॒दक्षि॑कीष॑ते ॥६॥
 क॒त्वा इ॒त्पु॒र्णमु॒दरं॑ तु॒रस्या॑स्ति वि॒धत्तः॑ । वृ॒त्रघ्नः॑ सोम॒पात्रं॑ ॥७॥
 त्वे व॒सूनि॑ सं॒गता॑ वि॒श्वा च॑ सोम॒ सोम॑गा । सु॒दा॒त्वप॑रि॒हृता॑ ॥८॥
 त्वा॒मि॒क्ष्वयु॑र्मम॒ कामो॑ ग॒व्यु॒हिर॑ण्य॒युः । त्वा॒म॒श्व॒युरे॑षते ॥९॥
 तवे॒दि॒न्द्रा॒हमा॑श॒सा ह॑स्ते दा॒त्रं च॒ना द॑दे ।
 दि॒नस्य॑ वा म॒घव॑न्त्संभृ॒तस्य॑ वा पु॒र्धि यव॑स्य का॒शिना॑ ॥१०॥

sá manyúm mártyanam ádabdhó ní cikīshate | purá ni-
 dāṣ cikīshate || 6 || krátva ít pūrṇám udáram turásyāsti vi-
 dhataḥ | vṛtraghnāḥ somapátraḥ | 7 || tvé vásūni sāṃgatā
 víśvā ca soma saubhagā | sudátv áparihṛitā || 8 || tvám íd
 yavayúr máma kámo gavyúr hiraṇyayúḥ | tvám aṣvayúr
 éshate || 9 || távéd indráhām āśāsā hāste dátram canā daue |
 dinásya vā maghavan sámbhritasya vā pūrdhí yávasya
 kāsínā || 10 || ३२ ||

(७९) एकैनापि कृतं सूक्तम्

(१-२) नवर्षस्यास्य सूक्तस्य भार्गवः कृतुर्केपि । सोमो देवता । (१-८) प्रथमाष्टका नावती,

(९) नवम्यायावदुत्तरं ऋक्सी ।

॥३३॥ अ॒यं कृ॒तुर॒गृ॒भीतो॑ वि॒श्वजि॑दु॒द्भिदि॒त्सोमः॑ । ऋषि॒र्विप्रः॑ का॒व्येन॑ ॥१॥
 अ॒भ्यूर्णो॑ति॒ यज्ञं॑ भि॒षक्ति॑ वि॒श्वं य॑त्तु॒रम् । प्रे॒म॒न्धः॑ ख्य॒न्निः श्रो॒णो भू॑त् ॥२॥

Ayám kṛitnúr ágribhito víśvajid udbhíd ít sómah | rí-
 shir vípraḥ kávyena | 1 || abhy ūrṇoti yán nagnám bhí-
 shákti víśvam yát turám | prém andhāḥ khyan níḥ śroṇó
 bhūt || 2 ||

Unharméd by anyone, **He brings** low the wrath of mortals and can never be **deceivéd**; ere anyone reproches him, he humbles him down. 6

The heart of the lover of **spiritual joy** is always full by the praises of the devotee. **He is the slayer** of the all-shrouding darkness. 7

O cherisher of noble deeds, all the **riches** are combined in you and precious things and all **unblemished** gifts are easy for you to bestow. 8

All my hopes, seeking corn, kine and gold and my craves for possessing horses hasten towards you alone. 9

O resplendent Lord, I grasp in my hand my sickle with a prayer to you. May you fill (up my bags), O bounteous Lord, with your handful of barley already cut or piled up. 10

79

Here is this blissful Lord, all-creating, never restrained, all-conquering, producer of fruit, the seer and the wise; (may we pray Him) with a poem. 1

He covers the naked and heals them all who are sick. (By His grace), the blind sees and the crippled walks. 2

त्वं सोम तनुकृद्भ्यो द्वेषोभ्योऽन्यकृतेभ्यः । उरु यन्तासि वरूधम् ॥३॥
 त्वं चित्ती तव दक्षोर्दिव आ पृथिव्या ऋजीपिन् । यावीरघस्य चिद्वेषः ॥४॥
 अर्थिनो यन्ति चेदर्थं गच्छन्निदुषो रतिम् । ववृज्युस्तृप्यन्तः कामम् ॥५॥

tvām soma tanukṛīdbhyo dvēśobhyo 'nyākrite
 bhyah | urū yantasi varutham 3 tvām citti tāva dākshair
 divā ā pṛithivyā ṛjishin | yavir aghāsya cid dvēśah 4 ||
 arthīno yānti cēd ārtham gāchan id dadūsho ratīm va-
 vṛijyās trishyatah kāmam 5 ||

७३५४ विदद्यत्पृथ्व्यं नष्टमुदीमृतायुमीरयत । प्रेमायुंस्तर्हिदतीर्णम् ॥६॥
 सुशेवो नो मृळयाकुरदसकतुरवानः । भवा नः सोम शं हृदे ॥७॥
 मा नः सोम सं वीविजो मा वि वीभिषथा राजन् ।
 मा नो हार्दि त्विषा वधीः ॥८॥
 अव यस्त्वे सधस्थे देवानो दुर्मतीरिक्षे ।
 राजन्नप द्विषः सध मीधो अप स्विधः मेध ॥९॥

vidād yāt pūrvyām naśtām ud im ṛitayām ārayat
 prēm āyus tārid ātīrnam 6 suśēvo no mṛiḷayākur ādrip-
 takratur avātāh | bhava nah soma śāṃ hṛidē 7 mā nah
 soma śāṃ vīvijo mā vī bibhishatha rajan | mā no hardi
 tvishā vadhih 8 āva yat svē sadhashe devānaṃ dūrma-
 tīr īkṣhe | rājann āpa dvishah sedha mūḍhyo āpa sridhah
 sedha || 9 || ॥

O love-divine, you offer us a wide defence against hatred of alien that wastes and weakens us. 3

O truth-seeker, by your wisdom and skill, drive away the enmity of our oppressor whether he is on earth or in the sky. 4

The implorers beg for wealth, and they depend on the bounty of the liberal giver. By your grace, men satisfy the desires of the thirsty. 5

May he recover whatever is lost of him, and may (the Lord) inspire the pious man, and lengthen out his remaining life. 6

O most gracious blissful Lord, conferring tender love, void of pride in your achievements, and never failing, please dwell auspiciously in our hearts. 7

O blissful Lord, cause us not to tremble, frighten us not; O king, please injure not our sentiments with your wrath. 8

When in my house, I see the wicked enemies of Nature's bounties, then O king, drive away those who hate us,—O showerer of blessings, drive away those who wish to harm us. 9

(८०) अशीतितमं सूक्तम्

(१-१०) दशार्चन्याम्य सूक्तस्य नौवस एकपूर्वकिः । (१-९) अथमादिनवर्षाभिन्नुः, (१०) दशम्याथ देवा
देवताः । (१-९) अथमादिनवर्षा गावधी, (१०) दशम्याथ विष्णुः छन्दसी ॥

॥३१॥ नह्यन्यं बळाकरं मर्दितां शतक्रतो । त्वं न इन्द्र मृळय ॥१॥
यो नः शश्वत्पुराविधामृध्रो वाजसातये । स त्वं न इन्द्र मृळय ॥२॥
किमुद्गं रथचोदनः सुन्वानस्यावितेदसि । कुवित्स्विन्द्र णः शकः ॥३॥
इन्द्र प्र णो रथमव पश्चाच्चित्सन्तमद्रिवः । पुरस्तादिन मे कृधि ॥४॥
हन्तो नु किमाससे प्रथमं नो रथं कृधि । उपमं वाजयु श्रवः ॥५॥

80

Nahy anyām balākaram marditāram śatakrato | tvām
na indra mṛṇaya 1 1 | yō nah śaśvat purāvithamṛdhro vā-
jasataye 2 | sū tvām na indra mṛṇaya 2 | kīn angā radbra-
eodanaḥ sunvanāsya vitēd asi | kuvit sv indra ṇaḥ śakah
3 | indra pra ṇo ratham ava pascāc cit sāntam adriyaḥ |
purastad enam me kṛidhi 4 | hānto nu kīm asase pratha-
mam no ratham kṛidhi upamanam vajayū śravaḥ 5 ॥ ३ ॥

॥३६॥ अवा नो वाजयुं रथं सुकरं ते किमित्परि । अस्मान्सु जिग्युषस्कृधि ॥६॥
इन्द्र दृह्यस्व पूरसि भद्रा तं एति निष्कृतम् । इयं धीर्ऋत्वियावती ॥७॥
मा सीमवृथ आभागुर्वी काष्ठा हितं धनम् । अपावृक्ता अरुणयः ॥८॥
तुरीयं नाम यज्ञियं यदा करस्तदुश्मसि । आदित्यतिर्न ओहसे ॥९॥

ava no vajayūṁ ratham sakaram te kīm it pari asman
su jigyuṣhas kṛidhi 6 | indra dṛiḥyasva pūr asi bhadrā
ta eti niṣkṛitam | iyaṁ dhīr ṛitvīyavati 7 | mā sīm avṛtha
a bhag urvi kaṣṭhā hitam dhanam apavṛkta aratnāyaḥ
8 | tūriyam nama yajñiyam yadā karas tad uśmasi | ad
it patir na ohasē 9

Truly, O resplendent Lord, performer of hundreds of selfless tasks, I know no other bestower of happiness; may you be pleased to be gracious unto us. 1

O resplendent Lord, the invulnerable, you have always been helping us to win the battle of life; may you bless us to be happy. 2

What now? You are as if the prompter of the worshipper and guardian of the faithful. Will you not strengthen us, O resplendent Lord? 3

O resplendent Lord, may you help our chariot on; though now left behind, set it in the front, O Lord of adamant will power. 4

Hallo, O Lord, why do you sit at ease? Make our chariot the first; and bring the fame of victory near. 5

Protect our victory-seeking chariot; everything is easy for you to do; so make us finely victorious. 6

O resplendent Lord, be firm; you are strong as a fort; O the repeller of adversities, this our timely auspicious homage comes to you. 7

Let not reproach reach us; far off is the goal; stored is the wealth (obtained from the enemies); may the enemies be excluded. 8

May you assume your fourth sacrificial name, the *sacrificial* (the *yajniya* or *somayaji*); we long for it; surely then you would be leading us as our protector. 9

अर्वीवृधहो अमृता अमन्दीदेकचूदेवा उत याश्च देवीः ।
तस्मा उ राधः कृणुत प्रशस्तं प्रातर्मक्षू धियावसुर्जगम्यात् ॥१०॥

āvivṛidhad vo amrita āmandīd eka-
dyur deva utā yas ca devīḥ tāsma u rādhaḥ kṛiṇuta pra-
śastām pratar makshū dhiyavasur jagamyat 10 | 10 |

(८१) पञ्चाशीतितमं सूक्तम्

(१-१) नवचम्याम्य सूक्तस्य काण्वः कुमीदी कपिः । इन्द्रो देवता । गायत्री छन्दः ॥

॥३७॥ आ तू न इन्द्र क्षुमन्तं चित्रं ग्राभं सं गृभाय । महाहुस्ती दक्षिणेन ॥१॥
विश्वा हि त्वा तुविकूर्मिं तुविदेष्णं तुवीमघम् । तुविमात्रमवोभिः ॥२॥
नहि त्वा शूरा देवा न मर्तासो दित्सन्तम् । भीमं न गां वारयन्ते ॥३॥
एतो न्विन्द्रं स्तवामेशानं वस्वः खराजम् । न राधसा मर्धिवन्नः ॥४॥
प्र स्तोषुषं गासिपच्छवत्सामं गीयमानम् । अभि राधसा जुगुस्त ॥५॥

81

Ā tū na indra kshumāntam citraṁ grabhām sāṁ grī-
bhāya | mahābhasī dākshīṇena 1 vidmā hī tva tuvikur-
mīm tuvideshṇam tuvimaghām tuvimatram āvobhī 2
nabī tva śura deva na martāso ditsantam | bhīmāṁ na gām
vārayante 3 4 ēto nv indram stavamēśanam vāsvaḥ sva-
rājam | nā rādhasā mardhishan naḥ 4 prā stoshad ūpa
gāsishae chravat sāma gīyamānam | abhī rādhasā jugurat
|| 5 || 12 |

O immortal divines and their attributes (their consorts), the lone-illuminator, the sun, has been exalting and delighting you; bestow upon him abundance; and may he who rewards pious acts with wealth, come soon and early. 10

81

O resplendent Lord of the mighty hand, may you gather for us with your right hand manifold, marvellous and nutritious food. 1

We know, you are the achiever of many great deeds, the bestower of many gifts, the lord of ample wealth, and vast in measure for the ample protections you give. 2

O victorious lord, when you wish to give, neither divines nor men can refrain you, just as it becomes difficult to face a fearful bull. 3

Hasten hither; let us glorify the resplendent Lord, the possessor of wealth and the self-sovereign. Let none harm us by his wealth. 4

May we sing the prelude; may we hear the chants of His glory; may He listen to our hymns as they are chanted; may He, endowed with wealth, accept us favourably. 5

॥३८॥ आ नो भर दक्षिणेनाभि सव्येन प्र मृश । इन्द्रमानो वसोर्निभीक् ॥६॥
 उप कमस्वा भर धृषता धृष्णो जनानाम् । अदाशृष्टस्य वेदः ॥७॥
 इन्द्र य उ नु ते अस्ति वाजो विप्रेभिः सन्तवः । अस्माभिः सु तं संनुहि ॥८॥
 सद्योजुर्वस्ते वाजा अस्मभ्य विश्वश्चन्द्राः । वशैश्च मक्षू जरन्ते ॥९॥

á no bhara dákshinēnābhi savyéna prá mṛṣa | indra
 má no vásor nír bhāk || 6 || úpa kramasvá bhara dhṛishatá
 dhṛishṇo jánānām | ádāshṛishṭasya védah || 7 || indra yá u
 nú te ásti vájo víprebhiḥ sánitvah | asmábhiḥ sú tām sa-
 nuhi || 8 || sadyojúvas te vājā asmábhyam viśváścandrāḥ |
 vāṣaiḥ ca makshū jarante || 9 || ३८ ||

(८२) दशमीतितमं सूक्तम्

(१-९) नवचम्यास्य सूक्तस्य काण्वः कुसीदी कपिः । इन्द्रो देवता । गायत्री छन्दः ॥

॥१॥ आ प्र द्रव परावतोऽर्वाचनश्च वृत्रहन् । मध्वः प्रति प्रभर्मणि ॥१॥
 नीत्राः सोमासु आ गहि सुतासो मादयिष्णवः । पिबा दधुग्यथोच्चिषे ॥२॥
 इषा मन्दस्वादु तेऽरं वराय मन्यवे । भुवन्त इन्द्र शं हृदे ॥३॥
 आ त्वशत्रवा गहि न्युक्थानि च ह्यसे । उपमे रोचने दिवः ॥४॥

A prá drava paravato 'ravátas ca vritrahan | mádhvah
 prāti prábharmani || 1 || tivrāḥ sómāsa á gahi sutāso mada-
 yishnávah | pibā dadhug yéthocishé . . . | t. ba mandasvād
 u té 'raṃ vāraya manyāve | bhúvat ta indra śāṃ bṛidé
 || 3 || á tv aṣatrava á gahi ny ūkthāni ca huyase | upamé
 rocané divāḥ || 4 ||

O resplendent Lord, bring us gifts with your right hand, and with your left bestow them on us; let us not miss our share of wealth. 6

Come hither, O bold one and bring us boldly the wealth of him who is pre-eminently a niggard amongst men. 7

O resplendent Lord, give us abundantly that wealth which is yours and which is to be obtained by the wise worshippers. 8

May your early-procurable riches, pleasing to all, come to us; the aspirants spontaneously offer their praises. 9

82

Hasten, O repeller of shrouding darkness, from afar or from high, for the acceptance of the exhilarating elixir of sweet devotional love. 1

Come hither; the delightful elixir of intensely devotional love is expressed; drink it as you love to accept it unhesitatingly. 2

O resplendent Lord, rejoice yourself with this strengthening food—let it satisfy your wish and appease your foe-restraining anger; may it be enjoyable to your heart's content. 3

May you who has no enemy, come to us hither; we call you down here to the hymns of praise in heaven's sublimest realm of light. 4

तुभ्यायमद्रिभिः सुतो गोभिः श्रुतो मदायकम् । प्र सोम इन्द्र ह्यते ॥५॥

tubhyāyam ādribhiḥ sutó gōbhiḥ śruto
mādāya kām | prā sóma indra hūyate || 5 || 1 ||

॥२॥ इन्द्र श्रुधि सु मे हवमसे सुतस्य गोमतः । वि पीति तृप्तिमश्रुहि ॥६॥
य इन्द्र चमसेष्वा सोमश्चमूषु ते सुतः । पिबेदस्य त्वमीशिषे ॥७॥
यो अप्सु चन्द्रमा इव सोमश्चमूषु ददृशे । पिबेदस्य त्वमीशिषे ॥८॥
यं ते स्येनः पदामरत्तिरो रजांस्यस्पृतम् । पिबेदस्य त्वमीशिषे ॥९॥

indra śrudhí sú me hávam asmé sutásya gómataḥ | ví
pītim triptim aśnuhi || 6 || yá indra camaséshv á sómaḥ ca-
múshu te sutáḥ | píbed asya tvám īśiṣhe || 7 || yó apsu can-
drāmā iva sómaḥ camúshu dādriṣe | píbed asya tvám īśiṣhe
|| 8 || yám te syenāḥ padābharat tiró rájánsy āspritam | pí-
bed asya tvám īśiṣhe || 9 || 2 ||

(८१) इयतीतितमं सूक्तम्

(१-९) नवर्चस्यास्य सूक्तस्य कण्वः कुत्सीदी कविः । निषे देवा देवताः । पावनी छन्दः ॥

॥१॥ देवानामिदवो महत्तदा वृणीमहे वयम् । वृष्णामस्मभ्यमुतये ॥१॥

Devānām id ávo mahát tád á vṛṇīmahe vayām | vṛ-
ṣhṇām asmiābhyam ūtaye || 1 ||

O resplendent Lord, this devotional prayer expressed with hard toil and mixed with sincere love (just as the herbal elixir expressed with stones and mixed with milk) is offered auspiciously for your exhilaration. 5

O resplendent Lord, hear with favour my call; be present to accept this ~~elixir~~ of devotional invocation, blent with the milk of love and be delighted. 6

O sovereign Lord of resplendence whatever elixir of devotional invocation has been poured in the sacred ceremonial vessels, cups and bowls for you, may you honour us by accepting it. 7

Whatever elixir is visible in the ritual vessels here, like the moon reflected in the waters, may you kindly cherish it as you are the sovereign lord. 8

Whatever divine elixir of love, till then unstinted, the *Gayatri* metre, the hawk, brings for you with its feet, having won it from the guardians of the upper worlds, may you accept it as you are the sovereign Lord. 9

For our protection, we solicit the mighty aids of Nature's bounties, the showerers of blessings. 1

ते नः सन्तु युजः सदा वरुणो मित्रो अर्यमा । वृधासंश्च प्रचेतसः ॥२॥
 अति नो विष्पिता पुरु नोभिरपो न पर्षथ । युयमुत्स्य रथ्यः ॥३॥
 वामं नो अस्त्वर्यमन्वामं वरुण शंस्यम् । वामं षावृणीमहे ॥४॥
 वामस्य हि प्रचेतस इशानासो रिशदसः । नेमादित्या अघस्य यत् ॥५॥

té naḥ santu yújah sádā vá-
 ruṇo mitró aryamá | vṛdhāsaḥ ca prācetasah || 2 || āti no
 vishpitā purú naubhír apó ná parshathā | yūyám ŕitasya
 rathyah || 3 || vāmám no astv aryaman vāmám varuṇa śān-
 syam | vāmám hy āvṛiṇimāhe || 4 || vāmāsya hí pracetasa
 iśānāṣo riśādasah | nēm ādityā aghāsya yāt || 5 || ३ ||

॥५॥ वयमिदं सुदानवः क्षियन्तो यान्तो अध्वन्ना । देवा वृधाय हमाहे ॥६॥
 अथि न इन्द्रैषां विष्णो सज्जालानाम् । इता मरुतो अश्विना ॥७॥
 प्र आतृत्वं सुदानवोऽथ द्विता समान्या । मातुर्गर्भे भरामहे ॥८॥
 यूयं हि सा सुदानव इन्द्रज्येष्ठा अभिर्यवः । अधा चिद्ध उत ब्रुवे ॥९॥

vayám id vaḥ sudānavah kshiyānto yānto ādhvann ā |
 dévā vṛdhāya hūmahe || 6 || ādhi na indraishbām víshṇo sa-
 jātýānām | itā māruto āśvinā || 7 || prā bhrātṛitvām sudā-
 navó 'dha dvitā samānyā | mātúr gárbhe bharāmahe || 8 ||
 yūyám hí śhthā sudānava indrajyeshthā abhídyavaḥ | ādhā
 cid va utā bruvē || 9 || ४ ||

May these supremely wise divine powers, Lord of light, bliss and justice, be ever our allies and make us prosperous. 2

O charioteers of the cosmic sacrifice of universe, may you conduct us safe over many wide-spread adversities as in ships across the water floods. 3

O Lord of cosmic justice, may we possess wealth, the wealth worthy to be praised. O Lord of virtues, it is the wealth that we ask for. 4

O lords of cosmic radiance, you are mighty in wisdom and repellers of adversities, you are the lords of wealth. May none of us possess that wealth which is earned by sinful means. 5

O bounteous divines, whether we dwell at home or on journey on the road, we invoke you to make us prosperous. 6

Come to us, O Lord of lightning, the sun, the cloud-bearing winds and the twin-divines, we are kith and kin to you. 7

O bounteous divines, we proclaim, that you are bound in one brotherhood, since you have been one in the mother's womb, and later on are born in diverse manner. 8

O bounteous divines, may you come and be here with the sun as your chief in your full radiance; I invoke you again and again. 9

(८४) चतुर्शीतिनमं सूक्तम्

(१-९) नवचम्यास्य सूक्तस्य काव्यं वशना कविः । अग्निदेवता । गायत्री छन्दः ॥

॥१॥ प्रेष्ठे वो अतिथिं स्तुषे मित्रमिव प्रियम् । अग्निं रथं न वेद्यम् ॥१॥
 कृविमिव प्रचेतसं यं देवासो अर्धं हिता । नि मर्त्येष्वदधुः ॥२॥
 त्वं यविष्ठ दाशुषो नूः पाहि शृणुधी गिरः । रक्षां लोकमुत त्मनां ॥३॥
 कया ते अग्ने अङ्गिर उज्जो नपादुपस्तुनिम् । वराय देव मन्यवे ॥४॥
 दाशेम कन्त्य मनसा युज्ञस्य सहसो यहो । कदु वोच इदं नमः ॥५॥

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Présthām vo átithim stushé mitrām iva priyām | agnīm
 ratham ná védyam ॥ 1 ॥ kavīm iva pracetasaṁ yām devāso
 ādha dvitā | nī mārtyeshv adadhūh ॥ 2 ॥ tvām yavishṭha
 dāśuśho nūh pāhi śṛiṇudhī girāḥ | rāksbā tokām utā
 tmānā ॥ 3 ॥ kāyā te agne āṅgira ūrjo napād ūpastutim | vā-
 rāya deva manyāve ॥ 4 ॥ dāśema kāsya mānasā yajñāsya
 sabaso yaho | kād u voca idām nāmaḥ 5 ॥ १॥

॥६॥ अथा त्वं हि नुस्करो विश्वा अस्मभ्यं सुक्षितिः । वाजद्रविणसो गिरः ॥६॥
 कस्य नूनं परीणसो वियो जिव्यसि दंपते । गोषाता यस्य ते गिरः ॥७॥
 तं मर्जयन्त सुकृतं पुरोयावानमाजिषु । स्वेषु क्षयेषु वाजिनम् ॥८॥
 क्षेतिक्षेमेभिः साधुभिर्नकिर्यन्नन्ति हन्ति यः । अग्ने सुवीर एधते ॥९॥

ādha tvām hī nas kāro viśva asmābhyam sukshtih |
 vājadraviṇaso girāḥ ॥ 6 ॥ kāsya nūnāṁ pāriṇaso dhīyo jin-
 vasi dampate | gōshatā yāsya te girāḥ 7 ॥ tām marjayanta
 sukrātum puroyāvānaṁ ajishu | svēshu kshāyeshu vājinaṁ
 ॥ 8 ॥ kshēti kshēmebhiḥ sādhubhir nākir yām ghnānti hānti
 yāḥ | āgne suvīra edhate ॥ 9 ॥ ६॥

I adore fire-divine dear as a guest and loving as a friend
who brings us riches as if laden on a chariot. 1

—Whom as a far fore-seeing sage, the divine powers establish
in two-fold ways among mortal men. 2

O ever youthful divine, protect us, your offerers, hear our
songs and yourself take care of our children. 3

O fire divine, O adorable, the Lord of vital forces, the son
of energy, with what hymns shall I adore you, praise you,
for your venerable pride? 4

O child of strength, tell me with what offering of the wor-
shipper shall we present to you with devoted mind and
what prayer shall I now speak to you? 5

O Lord, be it so that our songs, as rewards, bring to us
happy habitations, abundant wealth and food. 6

O Lord of the house (or universe), tell me, whose offerings
and songs delight you the most and whose prayers inspire
you to grant us the wealth of wisdom. 7

They keep him bright in their houses, the one who is
renowned for glorious deeds, who is mighty and champion
in the battles of life. 8

He dwells at home with all efficient protections, whom
none can harm but who himself can punish anyone. He
becomes strong and prosperous with heroic children. 9

(८५) पञ्चाशीतितमं सूक्तम्

(१-९) नवर्चस्यास्य सूक्तस्याङ्गिरसः कृष्ण ऋषिः । अश्विनौ देवते । गायत्री छन्दः ॥

- ॥७७॥ आ मे हवँ नासत्याश्विना गच्छतं युवम् । मध्वः सोमस्य पीतये ॥१॥
 इमं मे स्तोममश्विनेमं मे शृणुतं हवम् । मध्वः सोमस्य पीतये ॥२॥
 अयं वां कृष्णो अश्विना हवते वाजिनीवसू । मध्वः सोमस्य पीतये ॥३॥
 शृणुतं जरितुर्हवँ कृष्णस्य स्तुवतो नरा । मध्वः सोमस्य पीतये ॥४॥
 छर्दिर्यन्तमदाभ्यं विप्राय स्तुवते नरा । मध्वः सोमस्य पीतये ॥५॥

१८५

Ā me hāvam nasatyāśvina gachatam yuvam | mādhyah
 sōmasya pītāye १ | imām me stōmam aśvinemām me śri-
 ṇutam hāvam | mādhyah sōmasya pītāye २ | ayam vām
 kṛṣṇo aśvina hāvate vājīnivasu | mādhyah sōmasya pītāye
 ३ | śṛṇutam jaritūr hāvam kṛṣṇasya stuvato narā | mā-
 dhyah sōmasya pītāye ४ | chardīr yantum ādābhyam vip-
 rāya stuvaté narā | mādhyah sōmasya pītāye ५ ॥ ७

- ॥८॥ गच्छतं दाशुषो गृहमित्था स्तुवतो अश्विना । मध्वः सोमस्य पीतये ॥६॥
 युक्ताथां रासभं रथे वीङ्ग्वे वृषण्वसू । मध्वः सोमस्य पीतये ॥७॥
 त्रिवन्धुरेण त्रिवृता रथेना यातमश्विना । मध्वः सोमस्य पीतये ॥८॥
 नू मे गिरो नासत्याश्विना प्रवतं युवम् । मध्वः सोमस्य पीतये ॥९॥

gāchatam daśuṣho grīhām itthā stuvato aśvina | mā-
 dhyah sōmasya pītāye ६ | yuktāthāṃ rāsabham rathe vi-
 dyaṅge vṛṣaṇvasu mādhyah sōmasya pītāye ७ | trivan-
 dhurēṇa trivṛtā rāthenā yatam aśvina | mādhyah sōmasya
 pītāye ८ | nū me gīro nasatyāśvina pravatam yuvam
 mādhyah sōmasya pītāye ९ ॥ ८

O ever-true twin-divines, may you come to my invocation,
—that you drink the elixir of devotional love. 1

O twin-divines, may you hear this my invocation,— that
you drink the elixir of devotional love. 2

This charming devotee is invoking you O twin-divines,
lords of ample wealth,—that you drink the elixir of
devotional love. 3

O leaders of all, may you hear the invocation of the charm-
ing devotee, the hymner, who is praying,—that you drink
the elixir of devotional love. 4

O leaders, grant an inviolable home to the sage who sings
your prayers,—that you drink elixir of devotional love. 5

O twin-divines, may you come to the house of the offerer who
thus praises you,—that you drink the elixir of devotional
love. 6

May you harness the mule to your firmly-jointed chariot
which draws you,—that you drink the elixir of devotional
love. 7

Come here, O twin-divines, with your three seated trian-
gular chariot,—that you drink the elixir of devotional
love. 8

O ever-true twin-divines, may you hasten quickly to listen
to my praises,—that you drink the elixir of devotional
love. 9

(८६) षडशीतितमं सूक्तम्

(१-५) षड्वर्चस्यास्य सूक्तस्याङ्गितमः कृष्णः कार्पाश्विश्वको वा क्रपिः । भविनी देवते । वयसी छन्दः ॥

॥१॥ उ॒मा हि द॒स्त्रा मि॒षजा॑ म॒योभुवो॑मा द॒क्षस्य॑ व॒र्चसो॑ बभूव॒युः ।
 ता वां विश्व॑को हवते तनू॒कृथे॑ मा नो वि यौष्टं स॒ख्या मुमो॑र्चतम् ॥१॥
 क॒था नूनं॑ वां वि॒मना॑ उप॒ स्तव॑युवं धि॒यं दद॑युर्वस्य॒ष्टये॑ ।
 ता वां विश्व॑को हवते तनू॒कृथे॑ मा नो वि यौष्टं स॒ख्या मुमो॑र्चतम् ॥२॥
 युवं हि ष्मा॑ पुरु॒भुजे॑ममै॒धृतुं॑ वि॒ष्णाप्वे॑ दद॒युर्वस्य॒ष्टये॑ ।
 ता वां विश्व॑को हवते तनू॒कृथे॑ मा नो वि यौष्टं स॒ख्या मुमो॑र्चतम् ॥३॥

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Ubbhá hí dasrá bbishájā mayobbhúvobhá dákshasya vá-
 caso babbhūváthuh | tá vām viṣvako havate tanūkṛithé má
 no ví yaushtam sakhyá mumócatam | 1 || kathā nūnām vām
 vīmanā ūpa stavad yuvām dhīyam dadathur vāsyaṣhtaye |
 tá vām viṣvako — || 2 || yuvām hí shmā purubhujemám
 edhatum vishnāpve dadāthur vāsyaṣhtaye | tá vām viṣvako
 ३ || 3 ||

उ॒त त्वं वी॒रं ध॑न॒सासृ॑जी॒पिणं॑ दु॒रे चि॒त्सन्त॑मवसे॒ हवामे॑ ।
 यस्य॑ स्वादि॒ष्टा सु॑म॒तिः पि॒तुर्यथा॑ मा नो वि यौष्टं स॒ख्या मुमो॑र्चतम् ॥४॥
 ऋ॒तेन॑ दे॒वः स॒विता॑ शमा॒यत॑ ऋ॒तस्य॑ शृ॒ङ्गमु॒र्वि॒या वि प॑प्रथे ।
 ऋ॒तं मा॑सा॒ह म॒हि चि॒त्पृ॒तन्व॒तो मा नो॑ वि यौष्टं स॒ख्या मुमो॑र्चतम् ॥५॥

utá tyam víram dhanasām řiřhīnam dūre cit sán-
 tam ávase havāmahe | yasya svádishtha sumatiḥ pitur ya-
 thā má no ví yaushtam sakhyá mumócatam | 4 | řitēna
 devāḥ savitā řamayata řitasya řiṅgam urviyá ví papra-
 the | řitam sāsāba máhi cit řṛitanyató má no ví yaushtam
 sakhyá mumócatam || 5 || १ ||



Both of you, the wondrous, physicians, source of happiness and the object of the tributes of skilled sages. The family-head invokes you for the sake of his son—may you not sever our friendship, please come and set me free. 1

How shall we praise you now who is un-attentive? You have been giving him wisdom for the attainment of excellent wealth. The family-head invokes you for the sake of his son,—may you not sever our friendship; please come and set me free. 2

O twin-divines, possessors of great wealth, you have been giving to our posterity this prosperity for their full progress. The family-head invokes you for the sake of his son, may you not sever our friendship; please come and set me free. 3

We summon that brave leader to our protection, who is the possessor of bliss, and enjoyer of wealth. Though he dwells far away, we call him to help us. His gracious favour, like that of a father, is most-sweet. May you not sever our friendship; please come and set me free. 4

In accordance to eternal order, the divine sun extinguishes himself (in the evening), toils and spreads far and wide the horns of eternal order (in the morning). The eternal order quells even the mighty assailants. May you not sever our friendships, please come and set me free. 5

(८७) सताशीतितमं सूक्तम्

(१-६) षड्विंशत्यास्य सूक्तस्य वासिष्ठो युष्मिक आश्विनसः प्रियमेवो पाद्विरस्तः हृण्यो वा ऋषिः ।
अश्विनो देवते । प्रगायः (विषमर्षा बृहती, समर्षा मनोरुहती) छन्दः ॥

॥ १०॥

युष्मि वां स्तोमो अश्विना क्रिविर न संक आ गतम् ।
मध्वः सुतस्य स दिवि प्रियो नरा पातं गौराविवेरिणे ॥१॥
पिबतं घर्मं मधुमन्तमश्विना बर्हिः सीदतं नरा ।
ता मन्दसाना मनुषो दुरोण आ नि पातं वेदसा वयः ॥२॥
आ वां विश्वाभिरुतिभिः प्रियमेधा अहूषत ।
ता वर्तिर्यातसुपं वृक्तवर्हिषो जुष्टं यज्ञं दिविष्टिषु ॥३॥

87

Dyumnī vām stómo aśvinā krivir ná séka á gatam |
mádhvaḥ sutásya sá diví priyó narā pátam gaurāv ivérine
|| 1 || píbatam gharmām mádhumantam aśvinā barhiḥ sīda-
tam narā | tá mandasānā mánusho duroṇā á ní pátam vé-
dasā váyah || 2 || á vām víśvābhir utíbbiḥ priyāmedhā ahū-
shata | tá vartir yātam úpa vṛiktābarhisho júshtam yajñām
divishtishu || 3 ||

पिबतं सोमं मधुमन्तमश्विना बर्हिः सीदतं सुमत् ।
ता बवृधाना उपं सुष्टुतिं दिवो गुन्तं गौराविवेरिणम् ॥४॥
आ नूनं यानमश्विनाश्वेभिः श्रुपितप्सुभिः ।
दक्षा हिरण्यवर्तनी शुमस्पती पातं सोममृतावृधा ॥५॥
वयं हि वां हवामहे विपन्यवो विप्रसो वाजसातये ।
ता वृत्नू दक्षा पुरुदंससा धियाश्विना श्रुष्ट्या गतम् ॥६॥

píbatam sómam mádhumantam aśvinā bar-
hiḥ sīdatam sumat | tá vāvṛidhānā úpa sushtutim divó
gantām gaurāv ivérinam || 4 || á nūnam yatam aśvināśvebhiḥ
prushitāpsubhiḥ | dāsrā hīraṇyavartam śubhas patí pátam
sómam rītāvṛidhā || 5 || vayām hí vām hāvāmahe vipanyāvo
vipraso vājasātaye | tá valgū dasrā purudānsasā dhiyāśvinā
sruṣhty á gatam || 6 || १० ||

O twin-divines, your praises filled with splendour as a well is filled with water in time of rain; come like fountain to pour the stream. The sweet elixir of devotion is effused; come and relish it like two wild bulls (*Gaura*) at a pool. 1

Drink, O twin-divines and drink the exhilarating drops of devotional love. Be seated yourselves, O leaders, in the sacred hearts of devotees and with joyful heart accept it in the house of the worshipper. May you preserve his life by means of wealth. 2

The dear worshippers invoke you to come with all your protective measures; come in the early morning to the dwelling of the offerer who has completed all preparations like clipping of sacred grass to worship you (at the fire-ritual). 3

O twin-divines accept the exhilarating love, sit down with your radiant glow on the sacred seat. Magnified by our praises may you come from heaven to our sacred works as two wild bulls to a pool. 4

Come, O twin-divines, full of splendour with your shining cosmic forces, riding in golden chariots. You are lords of good fortune and upholders of truth. May you accept our loving devotion.

We, your wise praisers, invoke you for obtaining strengthening food. So wondrous, fair and famed for great deeds, O twin-divines, when you hear our praises, come to us. 6

(८८) अष्टशीतितमं सूक्तम्

(१-१) ऋतुवस्यास्य सूक्तस्य गौतमो नोवा कविः । इन्द्रो देवता । प्रगाथः (विपनर्था इहती, समर्था सतोहृती) उन्मः ॥

११॥

तं वो दुस्मृतीपहं वसोर्मन्दानमन्धंसः ।
 अभि वत्सं न स्वसरेषु धेनव इन्द्रं गीर्भिर्नवामहे ॥१॥
 युक्षं सुदानुं तविषीभिरावृतं गिरिं न पुरुभोजसम् ।
 क्षुमन्तुं वाजं श्रुतिर्न सहस्रिणं मधू गोमन्तमीमहे ॥२॥

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Tām vo dasmām ritishāham vāsoṛ mandanām āndha-
 sah | abhī vatsām nā svāsareshu dhenava indram gīrbhīr
 navāmahe || 1 || dyukshām sudānuṃ tāvishībhīr āvṛitam gi-
 riṃ nā purubhojasam | kshumāntam vājam śatīnam sahasri-
 ṇam makshū gōmantam imahe || 2 |

न त्वा बृहन्तो अद्रयो वरन्त इन्द्र वीळ्वः ।
 यदित्ससि स्तुवते मवते वसु नकिष्टदा मिनाति ते ॥३॥
 योद्धासि क्त्वा शर्वसोत दुंसना विश्वा जाताभि मज्मना ।
 आ त्वायमर्क उतये ववर्तति यं गोतमा अजीजनन् ॥४॥
 प्र हि रिरिक्ष ओजसा दिवो अन्तेभ्यस्परि ।
 न त्वा विव्याच रज इन्द्र पार्थिवमनु स्वधां ववक्षिथ ॥५॥
 नकिः पारिष्टिर्मघवन्मघस्य ते यदाशुषे दशस्यसि ।
 अस्माकं वोध्युचयस्य चोदिता मंहिष्ठो वाजसातये ॥६॥

nā tvā bṛihānto ādrayo

vāraṇta indra vilāvah | yād dītsasi stuvaté māvate vāsu
 nākish tād ā mināti te || 3 || yóddhāsi krátvā sāvāsotā dañ-
 sánā viśvā jātābhī majmánā | ā trayām arkā útāye va-
 vartati yām gótamā ājījanan || 4 || prā hí ririkshā ójasā divó
 āntebhyas pári | ná tvā vīvyāca rāja indra pāṛthivam ānu
 svadhām vavakshitha || 5 || nākīḥ pāriśhṭir maghavan ma-
 ghāsya te yād dāśúshe daśasyási | asmákaṃ bodhy ucā-
 thasya coditā mánishtho vājasātaye || 6 || ॥

We offer love and praise with our hymns, as cows low to their calf in the stalls; we invoke that glorious resplendent Lord, the subduer of evil spirits, who delights in accepting the beverage of loving devotion. 1

We solicit the radiant, bounteous giver, surrounded by powers like a mountain by clouds, the supporter of all and swift to obtain wealth, rich in cattle, and multiplied by hundred and a thousand-fold. 2

The lofty and firm mountains cannot stop you, O resplendent Lord. Whatever wealth you wish to give to a worshipper, such as I, none can object you therein. 3

You are warrior by your strength, wisdom and wondrous deeds. In might you excel all. May this hymn, which the enlightened sages compose, attract you this way for their protection. 4

O resplendent Lord, by your might you extend beyond the limits of heaven; and the region of the earth cannot comprehend you. May you bring us food and drink. 5

None can refrain you from being a liberal giver to your devotee, O bounteous Lord. O most liberal giver listen to our praise so that we may win food and favour from you. 6

(८९) एकोनपतितमं सूक्तम्

(१-७) सप्तर्चस्याभ्य सृष्टम्याङ्गिनसो भुवेवपुष्पेधाहृषी । इन्द्रो देवता । (१-४) प्रपमादिपतुर्गुणां प्रगाथा (विषमयो बृहती, समयो सतोबृहती), (१-५) पञ्चमीपुष्योस्तुष्टुम् ,

(७) सप्तम्याभ्य बृहती छन्दोति ॥

॥ १२ ॥

बृहदिन्द्राय गायतु मरुतो वृत्रहन्तमम् ।
येन ज्योतिरजनयन्नतावृधो देवं देवाय जाग्रवि ॥ १ ॥
अपाधमदुभिः स्तीरशस्तिहाथेन्द्रो द्युम्याभवत् ।
देवास्त इन्द्र सख्याय येमिरे बृहद्भानो मरुद्गण ॥ २ ॥
प्र व इन्द्राय बृहते मरुतो ब्रह्मार्चत ।
वृत्रं हनति वृत्रहा शतक्रतुर्वज्रेण शतपर्वणा ॥ ३ ॥

89

Bṛihád indrāya gāyata maruto vritrahāntamam | yéna
jyótir ājanayann ṛitāvṛidho devām devāya jāgrivi || 1 || āpā-
dhamad abhiṣastir aṣastibāthéndro dymny ābhavat | devās
ta indra sakhyāya yemire bṛihadbhāno mārudgana || 2 || prā
va indrāya bṛibaté māruto brāhmārcata | vṛitrām hanati
vritrahā śatākṛatur vājreṇa śataparvanā || 3 ||

अभि प्र भर धृपता धृषन्मनः श्रवश्चित्ते असदृहत ।

अर्षन्त्वापो जवसा वि मानरो हनो वृत्रं जया स्वः ॥ ४ ॥

यज्ञार्था अपूर्व्यं मघवन्वृत्रहत्याय । तत्पृथिवीमप्रथयस्तदस्तज्ञा उत द्याम् ॥ ५ ॥

abhi prā bhara

dhṛishbatā dhṛishanmanah śrāvaṣ cit te asad bṛihāt | ār-
shantv āpo jávasā ví mātáro hāno vṛitrām jáyā svāḥ || 4 ||
yāj jáyathā apūrṇya māghavan vritrahātyāya | tat pṛithi-
vīm aprathayas tād astabhnā utā dyām || 5 ||

Priests sing to the Lord of resplendence, the most evil-destroying sacred hymn the *Brhat-Saman*, by which the upholders of truth generate divine ever-wakeful radiance for enlightenment. 1

The Lord of resplendence, the destroyer of unbelievers, drives away the malevolent and becomes glorious. O radiant one of mighty splendour, lord of the troops of vital forces, Nature's bounties are invoking you for your friendship. 2

O priest, may you utter forth the hymn to your great lord of resplendence. Let the performer of hundreds of selfless works, the slayer of shrouding Nescience, conquer the devil with his hundred-edged thunderbolt. 3

O daring and fearless (Lord of resplendence), there is abundance of food with you. Please bring it to us. Let the mother waters—the rain water—impetuously spread over the earth as you smite down the demon of shrouding clouds and conquer every one. 4

O bounteous Lord; there has been a time, when none existed prior to you, and you were born for the destruction of the shrouding darkness. At that time, you spread out far and wide this earth, and brought the heavens, the luminaries, into existence. 5

तत्तै यज्ञो अजायत तदुर्क उत हस्कृतिः । तद्विश्वमभिभूरसि यज्ञानं यच्च जन्त्वम् ॥६॥
 आमासु पक्वमरेय आ सूर्य रोहयो दिवि ।
 घर्म न सामन्तपता सुवृक्तिभिर्जुष्टं गिर्वणसे बृहत् ॥७॥

tāt te yajñō
 ajāyata tād arkā utā haskṛitih | tād viśvam abhibhūr asi
 yāj jātām yāc ea jāntvam | 6 || āmāsu pakvām aṛaya ā
 sūryam rohayo divi | gharṁām nā sāman tapatā suvṛiktī-
 bhir jūṣṭam girvaṇase bṛihāt | 7 || 12 ||

(९०) नवतितमं सूक्तम्

(१-६) षड्विंशस्यास्य सूक्तस्याङ्गिरसौ हुमेधपुष्पेनाह्वी । इन्द्रो देवता । प्रगायः (विषमर्चा इहती,
 समर्चा सतोहृहती) छन्दः ॥

॥१॥

आ नो विश्वासु हव्य इन्द्रः समत्सु भूषतु ।
 उप ब्रह्माणि सर्वनानि वृत्रहा परमज्या ऋचीषमः ॥१॥
 त्वं दाता प्रथमो राधसामस्यसि सत्य ईशानकृत् ।
 तुविद्युन्नस्य युज्या वृणीमहे पुत्रस्य श्वसो महः ॥२॥
 ब्रह्मा त इन्द्र गिर्वणः क्रियन्ते अनतिहृता ।
 इमा जुषस्व हर्यश्च योजनेन्द्र या ते अमन्महि ॥३॥

90

Ā no viśvāsu havya indrah samātsu bhūshatu | ūpa
 brāhmāṇi sāvanāni vṛitrahā paramajyā ṛciśhamah || 1 || tvām
 datā prathamō rādhāsām asy asi sutyā īśanakṛt | tūvi-
 dyumnāsya yūjyā vṛṇīmahe putrāsya śvaso mahāh | 2 |
 brāhma ta indra girvaṇah kriyānte ānatidbhutā | imā ju-
 shasva haryaśva yōjanēndra yā te āmanmalhi || 3 ||

Then the sacrifice was produced for you, and thence the delightful hymns of *R.K.* (the revealed knowledge); thus in your power, you surpass all, whatever has been or whatsoever would be. 6

In the raw cow, you produce the ripe milk. Then you cause the sun to rise to heaven. (O priests), please invoke (the Lord) with your praises as the milk pot is heated with sacred *Saman* hymns and also sing the *Brhat Saman* to Him who loves to hear praise-songs. 7

90

May the resplendent Lord who must be invoked in all the struggles of life accept our hymns and our libations. He is the powerful destroyer of the shrouding darkness, and therefore, is worthy of praise. 1

You are the best of all in giving bounteous gifts. You are truthful and lordly in your acts. We solicit blessings worthy of you, O lord of vast riches and mighty source of strength. 2

O resplendent Lord, you are the object of these hymns. The unexaggerated praises are offered to you by us. O lord of vital faculties accept these fitting hymns, which we have thought out for you. 3

त्वं हि सत्यो मेघवज्रनानतो वृत्रा मूर्तिं न्यूञ्जसे ।
 स त्वं शविष्ठ वज्रहस्त दाशुषेऽर्वाञ्च रयिमा कृधि ॥४॥
 त्वमिन्द्र यशा अस्युजीषी शिवत्स्पते ।
 त्वं वृत्राणि हंस्यप्रतीन्येक इदनुत्ता चर्षणीधृता ॥५॥
 तस्य त्वा नूनमसुर प्रचेतसं राधो भागमिवेमहे ।
 महीव कृत्तिः शरणा तं इन्द्र प्र ते सुभा नो अश्ववन् ॥६॥

tvām hi
 satyó maghavann ánanato vṛitrā bhūri nryīñjāse | sá tvām
 śavishṭha vajrahasta daśuṣhe 'tvāñcam rayim ā kṛdhi || 4 ||
 tvām indra yasá asy rījishu śavasas pate | tvām vṛitrāṇi
 hañsy apratny éka id anutta carshaṇīdhṛitā || 5 || tām u
 tvā nūnām asura prācetasam rādho bhāgām ivemahe | ma-
 hīva kṛttīḥ śaraṇā ta indra prā te sumnā no aśhavan
 || 6 || ॥ ॥

(२१) एकवचनितमं सूक्तम्

(१-७) सप्तर्षस्यास्य सूक्तस्यापेक्ष्यपात्र कपिका । इन्द्रो देवता । (१-२) प्रथमाद्वितीययोर्कनोः
 पङ्क्तिः, (१-७) कृतीषादिपञ्चानाञ्चानुष्टुप् छन्दसी ॥

॥१७॥

कन्या३ वारवायती सोममपि सुताविदत् ।
 अस्तं भरन्त्यब्रवीदिन्द्राय सुनवै त्वा शक्राय सुनवै त्वा ॥१॥
 असी य एषि वीरको गृहंगृहं विचाकशत् ।
 इमं जम्भसुते पिब धानावन्तं करम्भिणमपूपवन्तमुक्थिनम् ॥२॥

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Kanyā var avayati somam āpi srutāvidat | ūstam bha-
 ranty abravīd indraya sunavai tvā śakrāya sunavai tvā . | |
 asaú yá éshi vīrakó gṛhām-gṛham vicākaśad | imām jām-
 bhasutaṁ piba dhānāvantaṁ karambhinam apūpāvantaṁ
 ukthīnam || 2 ||

O bounteous Lord, you are truthful; yourself unhumbled, you humble down many a wicked. O most mighty, the wielder of adamantine will-power, may you enrich your worshipper. 4

O resplendent Lord, possessor of strength, far-renowned, and the lover of elixir, you alone protect men with your punitive justice and subdue adversities that none else can conquer or drive away. 5

As such, we invoke you now, O Lord of vital forces, the possessor of Supreme Knowledge. We verily ask you for wealth as though it were our share of inheritance. Your sheltering defence is vast like your glory. So, may your blessings and favours reach us. 6

91

A maiden going to the stream of water, finds a *soma* herb in the path; as she carries it home she says, I will press it for the supreme Lord, I will press thee for the all-powerful Lord. 1

You, a hero, go from house to house, bright in your splendour; may you please enjoy this herb pressed under molars, along with fried grains of barley, the curds and the cakes, and sing the songs of praise. 2

आ चुन त्वा चिकित्सामोऽधि चुन त्वा नेमसि ।
 शनैरिव शनकैरिवेन्द्रायिन्दो परि खव ॥३॥
 कुविच्छकत्कुवित्करत्कुविन्नो वस्यसस्वरत् ।
 कुवित्पतिद्विषो यतीरिन्ध्रेण संगमामहे ॥४॥
 इमानि त्रीणि विष्टपा तानीन्द्र वि रोहय ।
 शिरस्तस्योर्वरादिदं म उपोदरे ॥५॥

á caná tvā cikitsāmó 'dhi caná tvā némasi |
 śánair iva śanakair ivēndrāyendo pári srava || 3 || kuvíc-
 chÁkat kuvít kárat kuvín no vásyasas kárat | kuvít pati-
 dvíśho yatír índreṇa saṁgámamabhai || 4 || imāni trīṇi vi-
 śtápā tánindra ví rohaya | śiras tatásyorvárām ád idám
 ma upodāre || 5 ||

असौ च या न उर्वरादिमां तन्वं॑ मम ।
 अथो ततस्य यच्छिरः सर्वा ता रोम॑शा कृधि ॥६॥
 खे रथस्य खेऽनसः खे युगस्य शतक्रतो ।
 अपालामिन्द्र त्रिपु॑त्यकृणोः सूर्य॑त्वचम् ॥७॥

asau ca yá na urvárād imām tanvām
 máma | átho tatásya yáś chiraḥ sárva. tá romaśá kṛidhi
 || 6 || khé ráthasya khé 'nasah khé yugásya śatakrato | apā-
 lām indra trīṣṭiḥ pūtvya ákṛiṇoḥ sūryatvacam || 7 || 14 ||

We wish to know you well, yet we know you not. O loving elixir, flow forth for the resplendent Lord, first slowly, then quickly. 3

May the Lord of resplendence repeatedly make us powerful. May he help us and work for us. May he repeatedly make us wealthier. May He unite me with my husband, who has been indifferent, unconcerned and unfriendly with me so far. 4

May you cause to grow all these three places, my father's bald head, his barren field and the part of my body below my waist. 5

May you make all these three bear a crop—the (barren) field of my father, my body and the (bald) head of my father. 6

Thrice, the resplendent Lord, the selfless worker of hundreds of deeds, cleansed the sinning woman, first having dragged her through the hole of a chariot (i.e. her body physically cleaned); then she has been passed through the hole of a cart, (i. e. her vital breathing complex cleaned) and lastly from the hole of the yoke (i.e. spiritually cleaned by the system of the Yoga). Her skin thus finally becomes resplendent like the sun. 7

(१.३) दिव्यवित्तमं मन्त्रम्

(१-३३) अयन्निवाहचम्यास्य सूक्तम्याङ्गिरसः श्रुतकक्षः सुकक्षो वा ऋषिः । इन्द्रो देवता । (१) अयम
सौऽनुष्टुप्, (१-३३) द्वितीयादिवाधिराहचाद्य पायवो छन्दसी ॥

॥१॥ पान्तमा वो अन्धस इन्द्रमभि प्र गायत । विश्वासाहं शतकृतं मंहिष्ठं चर्षणीनाम् ॥१॥
 पुरुहुतं पुरुष्टुतं गाथान्यं सनश्चुतम् । इन्द्र इति ब्रवीतन ॥२॥
 इन्द्र इन्नो महानां दाता वाजानां नृनुः । महौ अभिइवा यमत् ॥३॥
 अपाद् शिष्यन्वसः सुदक्षस्य प्रहोषिणः । इन्द्रोऽग्निन्द्रो यवाशिरः ॥४॥
 तम्वभि प्रार्चतेन्द्रं सोमस्य पीतये । तदिदमस्य वर्धनम् ॥५॥

92

Pantam a vo ándhasa índram abhí prá gāyata | viṣvā-
 sāham śatákratum māñhishṭham carṣaṇīmām || 1 || puruhū-
 tām puruṣṭutām gathānyāṃ sanasrutam | indra iti bravī-
 tana || 2 || indra in no mahānām datā vājanām nṛitūḥ | ma-
 hān abhijāv ā yamaḥ || 3 || āpād u śipry ándhasaḥ sudá-
 kṣhasya praboshīṇaḥ | índor índro yāvāṣiraḥ || 4 || tām v
 abhí prārcaténdram sómasya pītāye | tád id dby āsya vár-
 dhanam || 5 || 15 ||

॥१॥ अस्य पीत्वा मदानां देवो देवस्यौजसा । विश्वाभि भुवना भुवत् ॥६॥
 त्यम् वः सत्रासाहं विश्वासु गीर्ष्वार्यतम् । आ च्यावयस्युतये ॥७॥

asya pítvā mādānām devó devásyaújasaḥ | viṣvābhí bhū-
 vanā bhuvat || 6 || tyām u vaḥ satrásāham viṣvasu gīrshv
 āyatam | ā cyāvayasy ūtāye || 7 ||

May you sing the glory of that resplendent Lord, who accepts all your ablutions, who subdues all enemies, who is the performer of hundreds of selfless deeds, the most liberal of all men. 1

Proclaim that divine force as the resplendent supreme, who is invoked by all, praised by all and who is worthy of songs and renowned as eternal. 2

May the resplendent who causes all to rejoice, be the giver of abundant riches to us; may He, the mighty, bring riches to the devotee, who pray with humility. 3

The resplendent supreme, handsome and resolute, accepts the over-flowing elixir of love and dedication offered by enlightened devotees who are assiduously engaged in worship. 4

May you loudly praise that resplendent supreme that He may be delighted to accept our love. Verily it is this, which gives Him strength. 5

When the Lord is pleased to accept delightful prayers, He, through the strength of the divine love, conquers all things which have been created. 6

May He be brought hither for our protection, who is the resplendent supreme, the conqueror of many, who pervades even all our praises. 7

युधम् सन्तमनुर्वाणं सोमपामनपच्युतम् । नरमवार्यकृतम् ॥८॥
 शिक्षां ण इन्द्र राय आ पुरु विद्वौ कंचोपम । अवा नः पार्यं धने ॥९॥
 अर्तश्चिदिन्द्र ण उपा याहि शतयाजया । इषा सहस्रवाजया ॥१०॥

yudhmām śāntam anarvā-
 nam somapām ānapacyutam naram avaryākratum ॥ 8 ॥ śi-
 kṣhā ṇa indra rāyā ā purū vidvāñ rīcīshama | āvā naḥ
 pārye dhāne ॥ 9 ॥ ātaṣ cid indra ṇa upā yāhi śatāvājayā |
 iṣhā sahasravājayā ॥ 10 ॥ 10 ॥

१०० अयाम् धीवतो धियोऽर्विन्द्रिः शक्र गोदरे । जयम् पृत्सु वज्रिवः ॥११॥
 वयसु त्वा शतक्रतो गावो न यवमेष्ट्या । उक्थेष्टुं रणयाममि ॥१२॥
 विश्वा हि मर्त्यत्वनानुक्रामा शतक्रतो । अगन्म यजिज्ञागमः ॥१३॥
 त्वे सु पुत्र शत्रुसोऽवृत्रन्कामकानयः । न त्वामिन्द्राति गिच्यते ॥१४॥
 स नो वृषन्त्सनिष्ठया सं घोरया द्रवित्वा । धियाविद्धि पुरन्ध्या ॥१५॥

āyāma dhīvato dhīyo 'rvadbhiḥ śakra godare | jāyema
 pritsū vajrivaḥ ॥ 11 ॥ vayām u tvā śatakrato gāvo nā yā-
 vaseshv ā | ukthēṣhu raṇayāmasi ॥ 12 ॥ vīśvā hī martyatva
 nānukāmā śatakrato | āganma yajijnā āgamaḥ ॥ 13 ॥ tvé sū
 putra śavasó 'vritran kāmakātayaḥ | na tvām indrāti ri-
 cyate ॥ 14 ॥ sá no vṛishan śānishṭhaya sām ghorāyā dra-
 vitnvā | dhiyāviddhi pūramdhyā ॥ 15 ॥ 17 ॥

॥१८॥ यस्ते नूनं शतक्रतुविन्द्र युष्मिन्तमो मदः । तेन नूनं मदे मदे ॥१६॥

yás te nunām śatakrataḥ indra dyumnítamo mādah |
 téna nūnām mādē madeḥ ॥ 16 ॥

The warrior whom none oppose and none can over-throw,
the accepter of the devotion, the leader whose deeds cannot
be hindered. 8

O resplendent omniscient, worthy of our praise, who
knowest all things, may you send us plentiful riches. May
you help us with the wealth seized from enemies. 9

Come to us, O resplendent Lord from any place with food
that gives hundred fold strength, a thousand fold
strength. 10

O glorious Lord, the wielder of the bolt of justice, the
cleaver of obstructions, may we, the possessor of wisdom,
overpower evils in the battle of life by your vigour and
wisdom. 11

O performer of selfless deeds, we try to greet you with our
praises, as the herdsman tries to please the cattle by taking
them to pasture. 12

O performer of hundreds of deeds, wielder of bolt of
justice, all mortal behaviours follow the innate desires may
all that we crave be attained. 13

O source of strength, all men who cherish their wishes
come to you for fulfilment; O resplendent Lord, none can
surpass you. 14

O showerer of blessings, protect us through your care, with
your most bounteous and speedy and yet terrifying
actions. 15

O resplendent, performer of hundreds of deeds, may you
be pleased to rejoice us whilst you rejoice in that most
glorious exhilaration of our loving devotion. 16

यस्ते चित्रश्रवस्तमो य इन्द्र वृत्रहन्तमः । य ओजोदातमो मदः ॥१७॥
 विश्वा हि यस्ते अद्रिवस्त्वादत्तः सत्य सोमपाः । विश्वासु दस्म कृष्टिषु ॥१८॥
 इन्द्राय मद्दने सुतं परि श्रोभन्तु नो गिरः । अर्कमर्चन्तु कारवः ॥१९॥
 यस्मिन्विश्वा अर्धे श्रियो रणान्ति सप्त संमदः । इन्द्रं सुते हवामहे ॥२०॥

yās te citrāśravastamo yā
 indra vṛitrahāntamaḥ | yā ojadātamo mādah || 17 || vidmā
 hī yās te adrivas tvādattah satya somapāḥ | viśvasu dasma
 kṛiṣṭiṣhu || 18 || indraya mādvaṇe sutām pari śbṛobhantu
 no girah | arkām arcantu kāravaḥ || 19 || yāsmiṇ viśvā ādhi
 śriyo rāṇanti sapta saṁsādaḥ | indram sūtē havāmahe
 || 20 ||

॥१७॥ त्रिकदुकेषु चेतनं देवासो युज्जमन्नत । तमिहर्धन्तु नो गिरः ॥२१॥
 आ त्वा विशन्त्विन्दवः समुद्रमिव सिन्धवः । नत्वामिन्द्राति रिच्यते ॥२२॥
 विव्यक्थं महिना वृषभक्षं सोमस्य जागृवे । य इन्द्र जठरेषु ते ॥२३॥
 अरं त इन्द्र कुक्षये सोमो भवतु वृत्रहन् । अरं धामभ्य इन्द्रवः ॥२४॥
 अरमश्वाय गायति श्रुतकक्षो अरं गवे । अरमिन्द्रस्य धाम्ने ॥२५॥

trikadrukeshu cētanam devāso yajñam atnata | tām id
 vardhantu no girah || 21 || ā tvā viśantv indavaḥ samudrām
 iva śīndhavaḥ | nā tvām indrāti ricyate || 22 || vivyāktha
 mahinā vṛiṣaṇ bhakṣhām sōmasya jāgṛive | yā indra ja-
 ṭhāreshu te || 23 || āram ta indra kukshāye sōmo bhavatu
 vṛitrahān | āram dhāmabhya indavaḥ || 24 || āram āśvāya
 gāyati śrutākakṣho āram gāve | āram indrasya dhāmne
 || 25 ||

O resplendent Lord, verily your carouse which is most widely renowned is most destructive of your enemies but most renovating to your strength. 17

O wielder of bolt of justice, smiter of enemies, truthful drinker of the elixir of loving devotion, we know the value of the reward, given by you to all you faithful devotees. 18

Let the songs of praises expressed to the exhilarated be effectual on every side, resplendent Lord. May the poets sing the songs of praises. 19

Now when the Prayers are recited the resplendent Lord we invoke in Him all glories rest and in His domain all the seven senses rejoice. 20

In the three regions, Nature's bounties extend their cosmic sacrifice, that inspire sacrificial acts in the minds of men. Let our songs inspire these performances for prosperity. 21

Let the drops of divine love enter your heart, as the rivers enter sea, none surpasses you. 22

The resplendent Lord, the Showerer of blessings, everwakeful, you attain by your strength the drinking of this celestial juice which enters into thy heart and mind. 23

O resplendent Lord, dispeller of darkness, may the divine love be enough for your heart and mind. May the drops be enough for your numerous bodies. 24

The learned preceptors sing their hymns to receive sufficient vigour and wisdom. May the Lord of resplendence come to enshrine their hearts. 25

अरं हि य्मा सुतेषु णः सोमेष्विन्द्र भूषसि । अरं ते शक्र दावने ॥२६॥

āraṃ hī śhinā suteshu ṇaḥ sōmeshv indra bhūśbasi |
āraṃ te śakra dāvāne || 26 || 19 ||

॥२०॥ पुराकात्ताचिदद्रिवस्त्वां नक्षन्त नो गिरः । अरं गमाम ते वयम् ॥२७॥
एवा ह्यसि वीर्युरेवा शूर उत स्थिरः । एवा ते राघ्यं मनः ॥२८॥
एवा रातिस्तुवीमघ विश्वेभिर्धायि धातृभिः । अर्धाचिदिन्द्र मे सत्वा ॥२९॥

parākāttāc cid adriṇas tvām nakshanta no girāḥ | āraṃ
gaināma te yayām || 27 || evā hy āsi vīrayūr evā śūra utā
sthirāḥ | evā te rādhyam mānaḥ || 28 || evā rātyś tuvīmagha
viśvebhir dhāyī dhātṛbhiḥ | ādhā cid indra me saccā || 29 ||

मो एु ब्रह्मेव तन्द्रयुर्भुवो वाजानां पते । मत्स्वा सुतस्य गोमतः ॥३०॥
मा न इन्द्राभ्या इदिशः सरो अकुप्वा यमन् । त्वा युजा वनेषु तत् ॥३१॥
त्वयेदिन्द्र युजा वयं प्रति ब्रुवीमहि स्पृधः । त्वमस्माकं तव ससि ॥३२॥
त्वामिच्छि त्वायवोऽनुनोनुवतश्चरान् । सखाय इन्द्र कारवः ॥३३॥

mó śhā brahmēva tandrayūr bhūvo vājānām pate | mātśvā
sūtāsya gōmataḥ || 30 || mó na indra abhy ādīśaḥ sūro
aktūśhv ā yamar | tvā yujā vanema tāt || 31 || tvāyéd indra
yujā vayām prāti bruvīmahi sprīdhaḥ | tvām asmākaṃ tāva
smasī || 32 || tvām id dhī tvāyāvo 'nunónuvataś cārān | śā-
khāya indra kāravaḥ || 33 || 20 ||

When our devotional prayers are presented, you are very substantially able to accept them—May they be enough with you to be given liberally to us. 26

O wielder of bolt of justice, may our praises reach you even from afar; may we come very close to you. 27

You verily love to overcome the wicked, you are a hero and firm, your mind is to be propitiated. 28

O Lord of great wealth, your offerings are pursued by all the worshippers; therefore may the resplendent Lord be also my ally. 29

Be not like a lazy priest, O Lord of nourishment; rejoice by drinking the elixir of divine love mixed with dedication. 30

O resplendent Lord let not the ill-designs threaten and obstruct us at night; let us crush them with your help. 31

With the resplendent Lord as our helper, let us answer those who envy us, for you are ours and we are yours. 32

O resplendent Lord, may your friends, the poets devoted to your service sing loudly your praise-songs, again and again. 33

(१३) भिनयतिमं सुकम्

(१-३५) चतुस्त्रिंशद्वचसांस्तु सूक्तन्याङ्गिरसः सुकस्य कविः । (१-३३) प्रथमादिप्रयस्त्रिंशद्वचसिन्द्रः,

(३५) चतुस्त्रिंशद्वचस्य वचनवध देवताः । गायत्री छन्दः ॥

॥२१॥ उद्देदुमि श्रुतामघं वृषभं नयीपसम् । अस्तारमेषि सूर्य ॥१॥
 नव यो नवति पुरो बिभेद बाह्वोजसा । अहिं च वृत्रहावधीत ॥२॥
 स न इन्द्रः शिवः सस्वाश्वावद्गोमयवमत् । उरुधरेव दोहते ॥३॥
 यद्य कच्च वृत्रहन्नुदगा अभि सूर्य । सर्वं तदिन्द्र ते वशे ॥४॥
 यद्वा प्रवृद्ध सत्पते न मरा इति मन्यसे । उतो तत्सत्यमित्तव ॥५॥

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ī'd ghéd abhi śrutānagham vṛishabham nāryapasam |
 āstaram eshi sūrya 1 | nāva yō navatīm puro bibhēda
 bāhvōjasā | āhim ca vṛitrahāvadbhī 2 sā na indrah śivāb
 sākhāśvāvad gōmad yāvanmat | urūdhāreva dohate ॥३॥ yād
 adyā kacc ca vṛitrahann udāga abhi sūrya | sārvaṃ tād in-
 dra te vāse ॥ 4 ॥ yād va pravṛiddha satpate na marā iti
 mānyase | utō tāt satyām it tāva ॥ 5 ॥ २१ |

॥२२॥ ये सोमासः परावति ये अर्वावति सुन्विरे । सर्वोस्तौ इन्द्र गच्छसि ॥६॥
 तमिन्द्रं वाजयामसि महे वृत्राय हन्तवे । स वृषा वृषभो भुवत् ॥७॥
 इन्द्रः स दामनि कृत ओजिष्ठः स मदे हितः । शुची श्लोकी स सोम्यः ॥८॥
 गिरा वज्रो न संमृतः सर्वलो अनपच्युतः । ववक्ष क्रुधो अस्तृतः ॥९॥

yé sómāsah parāvāti yé arvāvāti sanviré | sārvaṃs tām
 indra gachasi ॥ 6 ॥ tām indraṃ vajayāmasi mahé vṛitrāya
 hāntave | sā vṛishā vṛishabbō bhuvat ॥७॥ indrah sā dāmane
 kritā ōjishṭhah sā mādē hitāh | dymnī ślokī sā somyāb
 ॥ 8 ॥ girā vājro na sambhṛitah sābalo anapaacyutah | vava-
 kshā rishvō āstritah ॥ 9 ॥

O Sun, you^{*} ascend to meet the Lord, the showerer of blessings, the bountiful giver, famous for wealth and who is the benefactor of men; 1

and, who cleaves, by the strength of His arms, the ninety-nine i.e. innumerable, strongholds of evil forces, and is the dispeller of the devil of ignorance and annihilator of the wicked. 2

May the resplendent Lord, our auspicious friend, milk for us, like a rich-streaming (cow), riches in horses, kine and barley. 3

Whatsoever, O sun, the destroyer of darkness, you have risen upon today as ever, it is all in your control. 4

O Lord of all, that is quite True, when at the height of your glory, you think, "I shall never die". This thought of yours is indeed true. 5

O resplendent, you go at once, unto all those sacred places where devotional elixir is effused, be they far or near. 6

We invigorate that great resplendent self, for overpowering strong evils; may He be a bounteous Showerer. 7

The Resplendent exists for giving (us blessings). He is the most mighty, established to enjoy the exhilarating divine love. He is lustrous, glorious and worthy of our devotional love. 8

The powerful resplendent is invincible and hastens to confer wealth on his worshippers. Strengthened by praises, He becomes formidable like thunderbolt, full of strength and unconquerable. 9

दुर्गे चिन्तः सुगं कृधि गृणान इन्द्र गिर्वणः । त्वं च मघवन्वदः ॥१०॥

durgē cin naḥ sugāṃ kridhī grī-
nānā indra girvaṇaḥ | tvāṃ ca maghavan vāsaḥ || 10 || ॐ ||

॥११॥ यस्य ते नू चिदादिशं न मिनन्ति स्वराज्यम् । न देवो नाग्निगुर्जनः ॥११॥
अधा ते अप्रतिष्कृतं देवी शुष्मं सपर्यतः । उभे सुशिघ्रं रोदसी ॥१२॥
त्वमेतदधारयः कृष्णासु रोहिणीषु च । परुष्णीषु रक्षात्ययः ॥१३॥
वि यदहेरधं त्विषो विश्वे देवासो अक्रमुः । विदन्मृगस्य तौ अमः ॥१४॥
आहु मे निवारो भुवद्वद्ब्रह्मादिष्ट पौंस्यम् । अजातशत्रुरस्तृतः ॥१५॥

yāsya te nū cid ādīṣaṃ nā minānti svarājyaṃ | nā devó
nádhbrigur jānaḥ || 11 || ádhā te ápratishkutam devī śuśh-
maṃ saparyataḥ | ubhē suśipra ródasī || 12 || tvāṃ etád
adhārayaḥ kṛiṣṇāsu rōhiṇīṣhu ca | páruṣhṇīṣhu rúṣat pá-
yaḥ || 13 || ví yád āher ádha tvishó víṣve devāso ákramaḥ |
vidān mṛigāsya tāñ āmaḥ || 14 || ád u me nivaró bhuvad
vritrahádishṭa pañśyam | ájātaśatrur ástritaḥ || 15 || ॐ ||

॥१६॥ श्रुतं वो वृत्रहन्तमं प्र शर्धं चर्षणीनाम् । आ शुषे राधसे महे ॥१६॥
अया धिया च गव्यया पुरुणाम्पुरुष्टुत । यस्तोमैसोम आमवः ॥१७॥
बोधिर्मना इदस्तु नो वृत्रहा मूर्धसुतिः । भूजोतु शक्र आशिषम् ॥१८॥

śrutāṃ vo vritrahāntamam prā śārdham carṣaṇīnām |
ā śuśhe rādhasē mahé || 16 || ayā dhiyā ca gavyayā pūru-
ṇāman pūruṣhṭuta | yāt sōme-soma ābhavaḥ || 17 || bodhīn-
manā 'id astu no vritrahā bhūryāsutiḥ | śrījōtu śakrá āśi-
śham || 18 ||

O resplendent, worthy of our praise, may you hymned by us, make our path plain even in the midst of difficulties; (hear us) bounteous Lord, since you love us. 10

You are the one whose commandments and Truthful domain can never be defied—neither by divine powers nor by men, howsoever irresistible. 11

O Lord of handsome appearance, the two divines, heaven and earth, reverse your might which no one can resist. 12

It is you who deposits white milk in the black and the red and in the cows with spotted skins. 13

When in their state of misery, all the divine powers shrink in various directions, overpowered by the furious might of the wicked, the fear of the monster seizes them. 14

Then the resplendent supreme, the repeller of dark forces, conqueror of evils, puts forth His might. Verily He has 30 enemies and is invincible. 15

The best evil-destroyer and the famous champion of mankind—I urge Him to grant munificence. 16

O Lord, bearing many names and praised by many, when you are present at our various sacred ceremonies, may we be endowed with keen intellect followed by virtuous actions. 17

May the destroyer of evils to whom many libations are offered, know our desires—may the bright and vigorous Lord hear our Praises. 18

कया त्वं न ऊत्याभि प्र मन्दसे वृषन् । कया स्तोतृभ्य आ मर ॥१९॥
कस्य वृषा सुते सचा नियुत्वान्वृषमो रणत् । वृत्रहा सोमपीतये ॥२०॥

kāyā tvām na ūtyābhi prā mandase vṛiṣhan |
kāyā stotṛibhya ā bhara || 19 || kāsya vṛiṣhā sūtē sācā ni-
yūtvān vṛiṣabhó raṇat | vṛitrahā sōmapītaye || 20 || 24 ||

॥२१॥ अभी पु णस्त्वं रयिं मन्दसानः सहस्रिणम् । प्रयन्ता बोधि दाशुषे ॥२१॥
पत्नीवन्तः सुता इम उशन्तो यन्ति वीतये । अपां जग्मिर्निचुम्पुणः ॥२२॥
इष्टा होत्रा असृक्षतेन्द्रं वृधासो अध्वरे । अच्छावमृषमोजसा ॥२३॥
इह त्या सधमाद्या हरी हिरण्यकेद्या । वोळ्हाममि प्रयो हितम् ॥२४॥
तुभ्य सोमाः सुता इमे स्तीर्णं बर्हिर्विभावसो । स्तोतृभ्य इन्द्रमा वह ॥२५॥

abhi shú nas tvām rayim mandasānāḥ sahasrīṇam | pra-
yantā bodhi dāśuṣhe || 21 || pātnīvantāḥ sūtā imā uśānto
yanti vītāye | apām jāgair nicumpunāḥ || 22 || iṣṭā hō-
trā asṛikṣhatēndram vṛidhāso adhvare | āchāvabhṛithām
ōjasā || 23 || ihā tyā sadhamādyā hārī hiranyakeṣyā | volhām
abhi prāyo hitām || 24 || tūbhyam sōmāḥ sūtā imé stīrṇām
barhīr vibhāvaso | stotṛibhya indram ā vaha || 25 || 25 ||

॥२६॥ आ ते दक्षं वि रोचना दधद्रा वि दाशुषे । स्तोतृभ्य इन्द्रमर्चत ॥२६॥
आ ते दधामीन्द्रियमुक्था विश्वा शतक्रतो । स्तोतृभ्य इन्द्र मृळय ॥२७॥

a te dākṣham ví rocanā dādhad rátnā ví dāśuṣhe | sto-
tṛibhya indram arcata || 26 || ā te dadhamīndriyām ukthā
viśvā satakrato | stotṛibhya indra mṛīlaya || 27 ||

O Showerer of blessings, with what type of help of yours you gladden us and with what type of wealth, you make your worshippers happy and prosperous? 19

O Showerer of blessings, the Lord of the fortune and the destroyer of evils, at whose hymn—accompanied libations, you come and rejoice to accept the loving devotion? 20

Rejoicing in your spirit, bring thousand-fold opulence to us and remember that you are the giver to your dedicated devotee. 21

These devotional elixirs with their consorts i. e. waters lovingly to be enjoyed. The exhilarating food or the elixir spreads to waters. 22

The devotees i.e. the sense organs with a desire to fulfil their aspirations, invigorate the soul by their strength and vigour at the time of worship and there by bring the task to completion. 23

(Repitition of VIII 32-29) 24

O fire, these sweet oblations of medicinal herbs are ready for you and all the preparations are complete, may the resplendent Lord be invoked now for the benefit of worshippers. 25

May He give strength, His brilliant light and precious things to you, His worshipper and to His praising devotees who adore the Lord of resplendence. 26

O performer of hundreds of selfless actions, possessor of wondrous strength I offer you all the praises; O resplendent Lord, be gracious to your worshippers. 27

भद्रंभद्रं न आ भूरेषमूर्जे शतक्रतो । यदिन्द्र मृळयासि नः ॥२८॥
 स नो विश्वान्या भर सुवितानि शतक्रतो । यदिन्द्र मृळयासि नः ॥२९॥
 त्वामिदं ब्रह्मन्तम सुतावन्तो हवामहे । यदिन्द्र मृळयासि नः ॥३०॥

bhadrām

-bhadram na ā bhari'sham ūrjam śatakrato | yād indra
 mṛṣāyāsi nah || 28 || sū no viśvāny ā bhara suvitāni śata-
 'krato | yād indra mṛṣāyāsi nah || 29 || tvām id. vṛtrahan-
 tama sūtāvanto havamahe | yād indra mṛṣāyāsi nah
 || 30 || 28 ||

॥३०॥ उप नो हरिभिः सुतं यहि मदानां पते । उप नो हरिभिः सुतम् ॥३१॥
 हिता यो वृत्रहन्तमो विद इन्द्रः शतक्रतुः । उप नो हरिभिः सुतम् ॥३२॥

ūpa no hāribhiḥ sūtām yahi madānām pate | ūpa no
 hāribhiḥ sūtām 31 dyitā yo vṛtrahāntamo vidā indrah
 śatakratoḥ | ūpa no hāribhiḥ sūtām || 32 ||

त्वं हि वृत्रहन्तेषां पाता सोमानामसि । उप नो हरिभिः सुतम् ॥३३॥
 इन्द्र इषे ददातु न क्रभुक्ष्णमृभुं रयिम् । वाजी ददातु वाजिनम् ॥३४॥

tvām hi vṛtra-

hanm eśhām pātā sōmānam āsi | ūpa no hāribhiḥ sūtām
 || 33 || indra iśhe dadātu na kṛbhukṣhṇam ṛbhūm rayīm |
 vājī dadātu vajīnam || 34 || 37 ||

Bring to us what is most auspicious, O Performer of hundreds of noble deeds, bring to us food and strength; for O resplendent Lord you have been kind to us. 28

Bring to us all blessings, O Performer of selfless deeds; for O resplendent Lord, you have been kind to us. 29

Bearing the loving devotion of heart, we invoke you the mightiest repeller of evils; for O resplendent Lord, you have been kind to us. 30

O Lord of rapturous joy come with vital vigour to our expressed devotion, come with your vital faculties to our place of worship. 31

O resplendent Lord, the dispeller of darkness, your power is known in a two fold way. May you come with your vital divines to our effused libation. 32

O slayer of evil minded men, you are the acceptor of these sweet prayers. Come with your vigour to our effused libation. 33

May the Lord of resplendence give us the bounteous enlightened person to partake of our sacred viands. May He, the mighty, give us physical strength. 34

[अथ दशमोऽनुवाकः ॥]

(१४) अनुवर्तितम् सूक्तम्

(१-१२) द्वावशर्चन्यास्य सूक्तस्याङ्गिरसो विष्णुः पूतदक्षो वा क्रपिः । मरुतो देवताः । गावपी एन्द्रः ॥

३१८॥ गौर्धयति मरुतां श्रवस्युर्माता मघोर्नाम् । युक्ता वह्नी रथानाम् ॥१॥
 यस्या देवा उपस्थे व्रता विश्वे धारयन्ते । सूर्यामासा दृशे कम् ॥२॥
 तत्सु नो विश्वे अर्य आसदां गृणन्ति कारवः । मरुतः सोमपीतये ॥३॥
 अस्ति सोमो अयं सुतः पिबन्त्यस्य मरुतः । उत स्वराजो अश्विना ॥४॥
 पिबन्ति मित्रो अर्यमा तनां पुतस्य वरुणः । त्रिषधस्यस्य जावतः ॥५॥
 उतो न्वस्य जोषमाँ इन्द्रः सुतस्य गोमतः । प्रातर्होतेव मत्सति ॥६॥

94

Gaúr dhayati marútaṃ śravasyúr matá maghonam |
 yuktá váhni rāthanam 1 | yasya devā upāsthe vrata viśve
 dbārayante | sūryamāsa dṛiṣé kām ॥ 2 ॥ tát sú no viśve
 arya ā sādā grīṇanti karāvaḥ | marútaḥ sōmapītaye ॥ 3 ॥
 āsti sōmo ayam sutaḥ pibanty asya marútaḥ | utá svarājo
 aśvina ॥ 4 ॥ pibanti mitró aryamā tana putasya varuṇaḥ |
 trisadhasasya jávataḥ ॥ 5 ॥ utó nv āsya jósham āni in-
 draḥ sutaśya gómataḥ | pratár hóteva matsati ॥ 6 ॥ ३१८ ॥

३१९॥ कर्दत्विषन्त सुरयस्तिर आप इव स्त्रियः । अर्वन्ति पूतदक्षसः ॥७॥
 कर्द्वो अद्य महानां देवानामवो वृणे । तमना च दुस्सर्वचसाम् ॥८॥

kād atvīshanta surāyas tirā apa iva strīdhaḥ | ārshanti
 pūtādakshasaḥ ॥ 7 ॥ kād vo adyā mahānam devānam āvo
 vrīne ' tmanā ca dasmāvarcasām ॥ 8 ॥

The cow (Firmament), the famous mother of the wealthy rain shedding clouds—she pours her milk. She is worthy of all honour, who yokes (the two mares) to their cosmic chariots. 1

She is the one in whose bosom all Nature's bounties maintain rest and the sun and moon move in peace to maintain their ever-lasting laws. 2

Therefore all our priests in their worship always sing the glory of vital principles that they may drink the divine elixir. 3

This elixir is effused by us. Let the self-resplendent twin-divines and vital principles gladly accept it. 4

May the sun, the cosmic order and the Ocean accept the elixir, purified by the strainer, abiding in three places and granting posterity. 5

The sun also is eager in the morning to accept this effused elixir mixed with the milk of love, as a Priest. 6

When shall the divine sages gleam and shine like waters across the sky? When shall the vital principles, pure in vigour, destroyers of adversities, come to bless our offering? 7

Shall I to-day claim your Protection, O mighty divines, beautifully bright in yourselves? 8

आ ये विश्वा पार्थिवानि पृथर्ध्नोचुना दिवः । मरुतः सोमपीतये ॥९॥
 त्वानु पुतदक्षसो दिवो वो मरुतो हुवे । अस्य सोमस्य पीतये ॥१०॥
 त्वानु ये वि रोदसी तस्तुमुर्मरुतो हुवे । अस्य सोमस्य पीतये ॥११॥
 त्वं नु मरुतं गुणं निरिष्टां वृषणं हुवे । अस्य सोमस्य पीतये ॥१२॥

a yé vīsvā pāṛthivāni
 paprāthan rocana divāḥ | marūtaḥ sōmapitaye || 9 || tyān nū
 pūtādakshaso divó vo maruto huve | asyā sōmasya pītāye
 || 10 || tyān nū yé ví ródasi tastabhūr marūto huve | asyā
 sōmasya pītāye || 11 || tyām nū mārutāṃ gaṇān girīśāṇāṃ
 vrīṣhanam huve | asyā sōmasya pītāye || 12 || २० ॥

(१५) पञ्चमवतारं सूक्तम्

(१-२) नमोऽस्यास्य सूक्तस्याङ्गिरसस्तिरधीर्कपिः । इन्द्रो देवता । मनुष्य उन्दः ॥

॥१०॥

आ त्वा गिरो रथीरिवास्पुः सुतेषु गर्विणः ।
 अभि त्वा समनूषतेन्द्र वत्सं न मातरं ॥१॥
 आ त्वा शुक्रा अचुच्यवुः सुतासं इन्द्र गर्विणः ।
 पिबा त्वस्यान्धस इन्द्र विश्वासु ते हितम् ॥२॥
 पिबा सोमं मदाय कमिन्द्र श्येनाभृतं सुतम् ।
 त्वं हि शश्वतीनां पत्नी राजा विशामसि ॥३॥

95

Ā tvā gīro rathīr ivāsthuh suteshu girvanah | abhi tvā
 sām anūśbatēndra vatsām nā mātaraḥ || 1 || ā tvā ṣukrā
 acucyavuh sūtāsa indra girvanah | pibā tv āsyāndhasa indra
 viśvasu te hitam || 2 || pibā sōmam madāya kām indra
 śyēnābhṛitam sutam | tvām hi śaśvatīnām pātī rājā viśāmi
 asi || 3 ||

We invoke those cosmic vital principles to accept our reverence who have spread out all the realms of earth and the luminaries of heaven. 9

O vital principles, resplendent, pure in vigour, I invoke you to accept our loving elixir. 10

I invoke those vital principles who have sustained and propped the heavens and earth apart, to cherish the elixir. 11

I invoke that vigorous band of the vital principles that abides in the clouds, the Showerers to accept our elixir. 12

95

O resplendent Lord, worthy of praise, when the loving devotion is expressed, our Songs hasten to you as a charioteer to his goal; they low towards you as a mother-kine towards their calves. 1

O resplendent Lord, worthy of praise, let the bright devotional melodies flow to you. May you accept your portion of this beverage. It is set for you in every house. 2

O resplendent Lord, may you accept to your full satisfaction the effused elixir of our love, brought down on this earth by the divine hawk. You are the lord of all the families of men. You are Self-resplendent. 3

श्रुधी हवँ तिरुध्या इन्द्र यस्त्वा सपर्यति ।
 सुवीर्यस्य गोमतो रायस्पृधि महौ असि ॥४॥
 इन्द्र यस्ते नवीयसी गिरं मन्द्रामजीजनत् ।
 चिकित्स्विन्मनसं धियं प्रनामृतस्य पिप्युषीम् ॥५॥

śrudhī hāvam tiraseyā indra yās tvā saparyāti ।
 suvīryasya gómato rayās pūrdhī mahāū asi ॥ 4 ॥ indra yās
 te nāvīyasīm giram mandrām ājījanat eikitvīnmanasam
 dhiyam pratnām ritāsya pīpyūśhīm ॥ 5 ॥ ३० ॥

॥१॥

तमुं श्रुवाम् यं गिर इन्द्रमुक्त्यानि वावृधुः ।
 पुरुष्यस्य पौंस्या सिषासन्तो वनामहे ॥६॥
 एतो न्विन्द्रं स्तवाम शुद्धं शुद्धेन साम्ना ।
 शुद्धैरुक्थैर्वीवृध्वांसं शुद्ध आशीर्वीन्ममत्तु ॥७॥
 इन्द्र शुद्धो न आ गहि शुद्धः शुद्धमिरुतिभिः ।
 शुद्धो रयिं नि धारय शुद्धो ममदि सोम्यः ॥८॥
 इन्द्र शुद्धो हि नो रयिं शुद्धो रत्नानि दाशुषे ।
 शुद्धो वृत्राणि जिघ्रसे शुद्धो वाजं सिषाससि ॥९॥

tām u śtāvāma yām gira indram ukthāni vāvṛidhūh ।
 puruṣy asya paūnsyā śiśhāsanto vanamahe ॥ 6 ॥ éto nv in-
 dram stāvāma śuddhām śuddhēna sāmna śuddhafr ukthafr
 vavṛidhvāūśuṣam śuddhā āśīrvān mamattu ॥ 7 ॥ indra śuddhó
 na ā gahi śuddhāh śuddhābhīr ūtibhīh śuddhó rayīm ní
 dharaya śuddhó mamaddhi somvāh ॥ 8 ॥ indra śuddhó hí
 no rayīm śuddhó rátanāni dāśuśhe śuddhó vṛitrāni jighnase
 śuddhó vájam śiśhāsasi ॥ 9 ॥ ३१ ॥

O Lord of resplendence, listen to the Prayer of the one who faithfully serves you and satisfy him with wealth of Kine and Valiant off-spring. You are really magnanimous. 4

O resplendent Lord, may you extend your favour to him who composes for you the newest joy-giving hymn; a hymn that springs from careful thought and which is full of sacred Truth and which is eternal. 5

Let us praise that Lord of resplendence whom our chants and hymns have magnified; desirous to obtain valiant powers we honour Him. 6

Come now and let us glorify Pure Lord resplendence with Pure SAMAN hymns. Let the Pure recited hymns mixed with devotional love gladden Him and magnify His glory. 7

O Lord of resplendence, come to us, Purified with your pure Protecting faculties; send your purified wealth to us; may it be purified and be worthy of pure love and sublime joy. 8

O Pure Lord of resplendence, give us wealth; and enrich the worshipper with precious jewels. Purified you smite your opponents. Purified you are ever pleased to give us nourishment. 9

(२१) पण्यवतितमं सूक्तम्

(१-२१) एकविंशत्युपस्थाम्य सूक्तस्य मास्तो एतान् आङ्गिरसन्विरभीर्वा ऋषिः । (१-१३, १४, १९-२१)
 प्रथमादिप्रयोदशार्चो चतुर्दश्याः पञ्चमपस्य षोडश्यादिपण्य(वेन्द्रः, (१४) शतुर्दश्यान्तरीयावस्य मन्त्रः, (१५)
 पञ्चदश्याधेन्द्रावृहस्पती देवताः । (१-३, ५-१०) प्रथमादितृप्तस्य पञ्चम्यादिप्रयोदशार्चस्य त्रिष्टुप्,
 (४) चतुर्था विष्टुप्, (२१) एकविंशत्याश्च पुरस्तादग्योतिषिष्टुप् छन्दसि ॥

॥ ३२ ॥

अस्मा उपास आतिरन्त याममिन्द्राय नक्तमूर्म्याः सुवाचः ।
 अस्मा आपो मातरः सप्त तस्थुर्नृभ्यस्तराय सिन्धवः सुपाराः ॥१॥
 अतिविद्धा विधुरेणां चिदस्मा त्रिः सप्त सानु संहिता गिरिणाम् ।
 न तदेवो न मर्त्यस्तुर्याद्यानि प्रवृद्धो वृषभश्चकार ॥२॥
 इन्द्रस्य वज्र आयसो निर्मिश्र इन्द्रस्य बाह्वोर्मृयिष्ठमोजः ।
 शीर्षन्निन्द्रस्य कर्तवो निरेक आसन्नेषन्त श्रुत्या उपाके ॥३॥

96

Asmā ushāsa ātiranta yāmam indraya naktam ūrmayāḥ
 suvācaḥ | asmā āpo matārah sapta tasthur nṛibhyas tārāya
 sīndhavaḥ supārah || 1 || ātividha vithurēṇa cid āstrā tribh
 sapta sānu sāṃhita girīṇām | nā tād devo nā mārtyas tu-
 turyad yāni prāvṛiddho vṛishabhaś cakāra || 2 || indrasya
 vājra āyasō nīmishra indrasya bāhvōr bhūyishṭham ōjaḥ |
 śīrshāṃ indrasya krātavo nirekā āsānu ēshanta śrūtyā
 upākē || 3 ||

मन्ये त्वा यज्ञिषं यज्ञियांनां मन्ये त्वा च्यवनमच्युतानाम् ।
 मन्ये त्वा सत्वनामिन्द्र केतुं मन्ये त्वा वृषभं नर्पणीनाम् ॥१॥
 आ यद्वज्रं बाह्वोरिन्द्र धत्से मदुच्यनमहये, हन्तया उ ।
 प्र पर्वता अनवन्त प्र गावः प्र ब्रह्मणो अभिनवन्त इन्द्रम् ॥२॥

mānye tvā yajñīyam yajñīyānām mānye tvā
 cyāvanam ācyutānām | mānye tvā sātvanām indra ketum
 mānye tvā vṛishabhām carsāṇīnām || 4 || ā yād vājra
 bāhvōr indra dhātse madaeyūtani āhaye hāntavā u | pra
 pārvatā ānavanta prā gāvah prā brahmāṇo abhināvanta
 indram || 5 || ॥ ॥

For Him, the resplendent Lord, the dawns make their courses longer; for Him the nights utter pleasant voices; for Him the waters, the seven mothers and the seven rivers stand still and offer an easy passage for men to cross over. 1

By Him, the thrower of bolt, unassisted, the thrice-seven (21) ridges of the mountains are pierced as under. Neither divines nor any mortal can accomplish what He the Showerer does in his full grown vigour. 2

The resplendent's iron bolt of justice is grasped firmly in His hand; enormous strength rests in His arms. When He goes forth to battle His thoughts (in head) and speech (in mouth) are inspiring to every-one and His followers rush near to hear His commands. 3

I count you as the holiest of the holy and the over-thrower of the imperishable. I count you as the banner of warriors; and Showerer of blessings to men. 4

When O resplendent Lord you grasp in your arms thy pride-humbling thunderbolt to smite the dragon of evil clouds loudly roar and the cows loudly bellow. At that hour, the Brahmanas offer their worship to the Supreme Lord. 5

॥३३॥

तर्षु प्रवाम य इमा जजान विश्वा ज्ञातान्यवराण्यसात् ।
 इन्द्रेण मित्रं दिधिषेम गीर्भिरूपो नमोभिर्वृषभं विशेम ॥६॥
 वृषस्य न्वा श्वसथादीर्षमाण विश्वे देवा अजहुर्ये सवायः ।
 मरुद्भिरिन्द्र सख्यं ते अस्त्वथेमा विश्वाः पृतना जयासि ॥७॥
 त्रिः पृष्टित्वा मरुतो वावृधाना उन्मा इव राशयो यज्ञियासः ।
 उप त्वेमः कृधि नो भागधेय शुष्मं त एना हविषा विधेम ॥८॥

tām u śtāvama ya imā jajāna vīśvā jātāny āvarāṇy
 asmāt | indreṇa mitrām didhishema gīrbhīr ūpo nāmobhir
 vṛishabhām viśema 6 | vritrāsya tvā śvasāthad īśhamāṇā
 vīśve devā ajahur yé sākhāyaḥ | marūdbhir indra sakhyām
 te asty āthemā vīśvaḥ pṛitana jayaśi || 7 || triḥ shashṭis tva
 marūto vavṛidhanā usrā iva raśāyo v. jñiyasaḥ | ūpa tvé-
 maḥ kṛidhī no bhagadhéyaṃ śuśhmaṇ ta enā havīsha vi-
 dhema || 8 ||

तिग्ममायुधं मरुतामनकिं कस्त इन्द्र प्रति वज्रं दधर्ष ।
 अनायुधासो अमुरा अदेवाश्चकेण नो अपं वप ऋजीषिन् ॥९॥
 मह उग्राय तवसे सुवृक्तिं प्रेरय शिवनमाय पृश्नः ।
 गिवाहसे गिर इद्राय पूर्वाधिहि तन्वे कुविद्रज्ञ वेदत ॥१०॥

tigmām āyudham marūtām ānikam kās ta in-
 dra prāti vājraṇ dadharsha | anāyudhāso āsurā adevaś ca-
 krēṇa tān āpa vapa rījīṣin || 9 || mahā ugrāya tavāse su-
 vṛiktīm prēraya śivātāmāya paśvaḥ | gīrvāhase gīra indrāya
 purvir dhebī tanvè kuvīd angā vēdat || 10 ||

Let us praise that Lord of resplendence who made these Worlds and Creatures. All beings are indeed subsequent to Him. May we maintain friendship with supreme Lord by our hymns. Let us bring the Showerer of blessings near us by our praises. 6

All the divine forces, so far your friends, forsake you, and in fear fly away from the snort of dark evil forces. O resplendent, let your friendship with the vital principles continue as ever and may you conquer all adverse forces. 7

These three sixty vital principles have been worthy of respect and nourish your vigour like milch cows gathered together. We come to you, may you grant us a happy portion. We think that we produce strength in you by paying our homage. 8

Who can withstand your sharp weapon, the host of vital principles, and the thunderbolt of yours, O Lord of resplendence? The infidels are weaponless and they have been abandoned by godly men. Drive them away by your discus of straight-forward justice. 9

For obtaining wealth, offer melodious hymn to supreme Lord who is powerful, majestic, strong, mighty and most auspicious, sing many praises to the resplendent for He appreciates them immensely. For the sake of me, and for the sake of my child, may He instantly give ample wealth. 10

(१५)

उक्थवाहसे विभ्वे मनीषां द्रुणा न पारमीरया नदीनाम् ।
 नि स्पृश धिया तन्वि श्रुतस्य जुष्टतरस्य कुविदङ्ग वेदत् ॥११॥
 तद्विविधिं यत्त इन्द्रो जुजोषत्तुहि मुष्टुतिं नमसा विवास ।
 उप मूष जरितर्मा रूष्यः श्रावया वाचं कुविदङ्ग वेदत् ॥१२॥
 अव द्रुप्सो अंशुमतीमतिष्ठदियानः कृष्णो दुशमिः सहस्रैः ।
 आवत्तमिन्द्रः शच्या धर्मन्तमप ओहितीर्नुमणा अधत्त ॥१३॥

ukthāvahase vibhve manishāṃ drūṇa nā pārām irayā
 nadīnam ' ni sprīṣa dhiyā tanvi śrutāsya jūṣṭatarasya ku-
 vid aṅgā vēdat ' 11 tād vividdhi yāt ta indro jūjoshat
 stubhi sushṭutīm nāmasā vivasa | ūpa bhūsha jaritar mā ru-
 vanyah śravāya vācam kuvīd aṅgā vēdat || 12 || āva drapsō
 aṅṣumātīm atiśṭhad iyanāḥ kṛiṣṇo daśābhiḥ sahasraih |
 āvat tām indrah sācya dhāmantam apa snēhitir ūmāṇā
 adhatta || 13 ||

द्रुप्समपश्यं विपुणे चरन्तमुपह्वरे नद्यो अंशुमत्याः ।
 नभो न कृष्णमवतस्थिवांसमिष्यामि वो वृषणो युध्यताजौ ॥१४॥
 अथ द्रुप्सो अंशुमत्या उपस्थेऽधारयत्तन्वं तित्विषाणः ।
 विशो अदेवीरभ्याऽचरन्तीर्बृहस्पतिना युजेन्द्रः ससाहे ॥१५॥

drapsām apasyam viṣṇuṇe cārantam upahvaré
 nadyō aṅṣumātyāḥ | nábho ná kṛiṣṇām avatasthivāṅsam
 iṣhyāmi vo vṛiṣhaṇo yūdhyatājan ' 14 ' ādha drapsō aṅṣu-
 mātīyā upāsthé ' dhārayat tanvaṃ titvishaṇaḥ | viṣo ādevīr
 abhy ācārantīr brhhaspatinā yujēndrah sasāhe || 15 || 34 ||

Send forth your Praise—songs to mighty resplendent who is borne by hymns as in a boat across the rivers. Bring that wealth for the sake of child through prayer of the Lord who is renowned and benevolent. May He instantly give ample wealth. 11

Perform those of your ceremonies that the resplendent Lord may accept. Praise Him to whom Praise belongs. Worship Him with your Service. O priest, adorn yourself, grieve not. Let Lord of residence hear your praise. May He Quickly give ample wealth. 12

The swift-moving darkness of nescieves with ten thousand dark elements stood in the depths of celestial ocean. By His might resplendent Supreme (the Sun, the source of enlightenment) catches him shorting in the water; He, the benevolent to man, smites His malicious bands. 13

I see the swift-moving demon lurking in an inaccessible place, in the depths of the celestial ocean. I see the dark demon standing there as the sun in a cloud. I appeal to you, O Showerers; "Conquer him in battle". 14

Then the swift-moving one (the cloud) shining forth assumed his own body in the bosom of the celestial Ocean. The resplendent sun associated with the cosmic force of universe as his ally conquers the clouds of nescience that comes against him. 15

४३५४

त्वं ह तत्सप्तभ्यो जायमानोऽशत्रुभ्यो अभवः शत्रुरिन्द्र ।
 गूळहे द्यावापृथिवी अन्विन्दो विभुमद्भ्यो भुवनेभ्यो रणे धाः ॥१६॥
 त्वं ह त्यदप्रतिमानमोजो वज्रेण वज्रिन्धृषितो जघन्थ ।
 त्वं शुष्णस्यावातिरो वधत्रैस्त्वं गा इन्द्र शच्येदविन्दः ॥१७॥
 त्वं ह त्यदृषभ चर्यणीनां घनो वृत्राणां तविषो बभूव ।
 त्वं सिन्धूरसृजस्तस्तभानान्त्वमपो अजयो दासपत्नीः ॥१८॥
 स सुक्रतु रणिता यः सुतेष्वनुत्तमन्युर्यो अहेव रेवान् ।
 य एक इक्षर्यपीसि कर्ता स वृत्रहा प्रतीदन्यमाहुः ॥१९॥
 स वृत्रहेन्द्रश्चर्यणीधृत्तं सुष्टुत्या हव्यं हुवेम ।
 स प्राविता मघवा नोऽधिवक्ता स वाजस्य श्रवस्यस्य दाता ॥२०॥
 स वृत्रहेन्द्रं ऋभुक्षाः सद्यो जज्ञानो हव्यो बभूव ।
 कृष्वक्षपीसि नयां पुरुणि सोमो न पीतो हव्यः सक्लिभ्यः ॥२१॥

tvām ha tyāt saptābhyo jāyamāno 'ṣatrūbhyo abhavaḥ
 śātrur indra | gūḷhé dyāvāpṛithivī any avindo vibhumād-
 bhyo bhūvanebhyo rāṇaṁ dhāḥ ॥ 16 ॥ tvām ha tyād apra-
 timānām ōjo vājreṇa vajrin dhrishitō jaghantha | tvām śuṣh-
 nasyāvātiro vādhatrais tvām ga indra śacyēd avindah
 ॥ 17 ॥ tvām ha tyād vṛishabha carshaṇīmāṁ ghanō vṛitrā-
 nām tavishō babhūtha | tvām sindhūr asṛijas tastabhānān
 tvām apō ajayo dāsāpatnīḥ ॥ 18 ॥ sá sukrātū rāṇitā yāḥ su-
 tēshv ānuttamanyur yō āheva revān | yā éka in nāry āpāṁsi
 kártā sá vṛitrahā prátid anyām ābuh 19 ॥ sá vṛitrahén-
 draḥ carshaṇīdhrīt tām susṭutya havyaṁ huvema | sá prā-
 vitā maghava no 'dhivaktā sá vājasya śravasyāsya dātā
 ॥ 20 ॥ sá vṛitrahéndra ṛibhukshāḥ sadyō jajñānō havyo ba-
 bhūva | kṛiṇvānu āpāṁsi nāryā purīṇi sōmo ná pītō havyaḥ
 śakhibhyaḥ ॥ 21 ॥ 35 ॥

Then, at your birth O resplendent, you were an enemy to those seven who never had a rival. You recover the heavens and earth when concealed in darkness. Then you give joy to the mighty Worlds. 16

O Thunder armed, the resolute one, you strike that power with your bolt; which was unrivalled. You destroy cruel power with your weapons. O resplendent you recover the wealth by your wisdom. 17

You are the Showerer of gifts and mighty destroyer of the hindrances of thy worshippers. You set the obstructed rivers flowing freely; you win the waters, unduly controlled by infidels. 18

Most wise is he, who is delighted in the loving devotion expressed by devotees. His wrath cannot be repelled. He is splendid as day. He alone performs cosmic rites for his worshipper. He alone is the dispeller of darkness, a match to everyone as they say. 19

The resplendent Lord is the destroyer of evils, the sustainer of men; let us invoke Him with an excellent hymn, since He alone is worthy of praise. He is bounteous, our protector, our encourager. He is the bestower of food that makes us glorious. 20

As soon as born, i.e. since eternity, He, the resplendent becomes the dispeller of evils. He is the leader of the enlightened ones and worthy to be invoked. Performing many sacred acts for men, He is worthy of reverence. His associates also appreciate the loving devotion. 21

(१७) सप्तमवतितमं सूक्तम्

(१-१५) पञ्चदशार्ण्यास्य सूक्तस्य काश्यपो रेभ ऋषिः । इन्द्रो देवता । (१-१७) प्रथमाविनवर्षा वृषती.

(१०. १३) दशमीवयोवस्योरतिवृषती, (११-१२) पञ्चदशीवावस्योरतिवृषती,

(१४) पतुर्वस्योऽतिवृष, (१५) पञ्चदस्याथ वृषती एवमेति ॥

॥ ३ ॥

या इन्द्र भुज आभरः स्वर्वा असुरेभ्यः ।

स्तोतारमिन्मघवन्नस्य वर्धय ये च त्वे वृक्तर्हिवः ॥१॥

यमिन्द्र दधिषे त्वमश्वं गां भागमव्ययम् ।

यजमाने सुन्वति दक्षिणावति तस्मिन्तं धेहि मा पुणौ ॥२॥

य इन्द्र सस्त्यवतोऽनुष्वापमदेवयुः ।

स्येः प एवैर्मुमुरत्वोष्यै रयिं संनुतर्धेहि तं ततः ॥३॥

97

Ya indra bhūja ābharah svārvān āsurebhyah | stotā-
ram in maghavam asya vardhaya ye ca tvē vṛiktārhi-
shah || 1 || yam indra dadhishé tvām āśvam gām bhāgām
avyayam | yājamaṇe sunvati dākṣiṇāvati tāsmiṇ tāṃ dhehi
mā puṇau || 2 || yā indra sāsty avratō 'nashvāpam ādeva-
yuh | evaīḥ śhā évair mumurat pōsbyam rayim sanutār
dhehi tāṃ tātaḥ || 3 ||

यच्छक्रासि परावति यदव्रावति वृत्रहन् ।

अतस्त्वा गीर्भिर्द्युगदिन्द्र केशिभिः सुतावाँ आ विवामति ॥४॥

यद्वासि रोचने दिवः समुद्रस्याधि विष्टपि ।

यत्पार्थिवे सदनं वृत्रहन्तम् यदन्तरिक्षं आ गहि ॥५॥

yāc chakrāsi parāvāti yād arvāvāti
vṛitrahān | ātas tva gīrbhir dyugād indra keśibhiḥ sutāvāñ
ā vivāsati || 4 || yād vāsi rocané divāḥ samudrāsyādhi vi-
shṭāpi | yāt pārbhive sādane vṛitrahantama yād antāriksha
ā gahi || 5 || २॥

O resplendent, the lord of celestial light, with those enjoyable things, which you carry off from the wicked, may you prosper and along, O bounteous Lord, may they prosper who Praise you and who surrender their worldly gains at your feet. 1

Those horses, those cows, that imperishable wealth which you secure from infidels, bestow them on the faithful worshipper who offers loving devotion to you and is liberal to the priests, not on the niggard. 2

O resplendent, the one, who is careless and carelessly disregards divine powers and pays no homage to you—Let him lose his Precious Wealth by his own evil devices and then may you hide from him the wealth that gives prosperity. 3

O Lord of splendour, whether you are in the far-distant region or O the dispeller of darkness, whether you are near at hand—the worshipper longs to bring you, from thence by his hymns, as if speedily rushing on divine long-mained steeds. 4

Or whether you are in the brightness of heaven, or at the base of the sea, or whether, O mightiest dispeller of darkness, in some place on this earth, or in the firmament—come to us. 5

॥ ३ ॥

स नः सोमेषु सोमपाः सुतेषु शवसस्पते ।
 मादवस्त्व राधसा सूनृतावतेन्द्र राया परीणसा ॥६॥
 मा न इन्द्र परा वृणग्भवा नः सधमार्यः ।
 त्वं न कुती त्वमिह आप्यं मा न इन्द्र परा वृणक् ॥७॥
 अस्मे इन्द्र सचा सुते नि षदा पीतये मधु ।
 कृधी जरित्रे मघवन्नवो महदस्मे इन्द्र सचा सुते ॥८॥

sá naḥ sómeshu somapāḥ sutéshu śavasas pate mādā-
 yasva rādhasā sūnṛtāvatēndra rāyā pāriṇasa | 6 | ma na
 indra pārā vṛiṇag bhāvā naḥ sadhaniādyah | tvam na ūti
 tvām in na āpyam mā na indra pārā vṛiṇak | 7 | asmé in-
 dra sácā suté ní śhadā pītāye mādhu | kṛidhī jaritré ma-
 ghavann ávo mahād asmé indra sáca suté | 8 |

न त्वा देवास आशत न मर्त्यासो अद्रिवः ।
 विश्वा जातानि शवसाभिर्भूरसि न त्वा देवास आशत ॥९॥
 विश्वाः पृतना अभिभूतं नरं सज्जस्तंतधुरिन्द्रं जजुर्भू राजसे ।
 कत्वा वरिष्ठं वरं अमुर्विभुतोऽग्रमोजिष्ठं तवसे तरस्विनम् ॥१०॥

nā tvā de-
 vāsa āṣata nā mārtyāso adrivaḥ | viśvā jātāni śavasābhi-
 bhūr asi nā tvā devāsa āṣata | 9 | viśvāḥ prītanā abhibhū-
 taram nāram sajanś tataksur indram jajanus ca rajase |
 krātvā vāriṣṭham vāra āmūrim utógrām ójishṭham tavā-
 sam tarasvīnam || 10 || ॥ ११ ॥

O Lord of resplendence, Cherisher of noble deeds of strength, now that our loving devotion is expressed, may you delight us with your wholesome food and ample wealth. 6

O Lord of resplendence, turn us not away but share in our joy, you are our Protector, you are our Kith and Kin; turn us not away. 7

Sit with us, O resplendent, at the place of worship to cherish the Sweetness of our benevolent deeds. O bounteous Lord, sit beside us and render great protection to your praiser. 8

O Thunderer, neither divine forces nor mortals equal you by their acts; you surpass all beings by your might; even the cosmic powers are not equal to you. 9

The assembled priests have roused the resplendent, the leader, the conqueror in all battles. They urge Him (through their hymns) to Shine. He is the mightiest in his acts, the destroyer of evil spirits, the terrible, the most powerful, the Stalwart and the furious. 10

॥१८॥

समी रेभासो अस्वरन्निद्रं सोमस्य पीतये ।

स्वर्पति यदी वृधे धृतप्रतो षोऽजसा समूतिभिः ॥१९॥

नेमि नमन्ति चक्षसा मेघं विप्रा अभिस्वरा ।

सुदीतयो वो अद्रुहोऽपि कर्णे तरस्विनः समृक्कभिः ॥१२॥

तमिन्द्र जोहवीमि मघवानमुग्रं सत्रा दधानमग्रनिष्कुतं शर्वासि ।

महिष्ठो गीभिरा च यज्ञियो ववर्तद्वाये नो विश्वा सुपथा कृणोतु वज्री ॥१३॥

sām im rebhāso asvarann indram sōmasya pītāye | svār-
patim yād im vṛidhē dhritāvratō hy ōjasa sām ūtibhīḥ
॥ 11 ॥ nemim namanti cākshasā megham viprā abhisvarā |
sudītāyo vo adruhō 'pi kārṇe tarasvīnaḥ sām rikvabhiḥ
॥ 12 ॥ tām indram jōhavimi maghāvanam ugrām satrā dā-
dhānam āpratishkutam śāvāṁsi | māṁbhiṣṭho gīrbhir ā ea
yajñīyo vavartad rāyē no vīśvā supāthā kṛṇotu vajrī ॥ 13 ॥

त्वं पुरं इन्द्र चिकिर्देना व्योजसा शचिष्ठ शक्र नाशयर्थे ।

त्वद्विश्वाति भुवनानि वज्रिन्यावा रेजेते पृथिवी च भीषा ॥१४॥

तन्म कृतमिन्द्र शूर चित्र पात्वपो न वज्रिन्दुरिताति पर्षि भूरि ।

कदा न इन्द्र राय आ दशत्येर्विश्वप्स्यस्य स्पृहयार्यस्य राजन् ॥१५॥

tvām pūra indra cikīd enā vy ōjasā śavishṭha śakra nā-
śayārdhyai | tvād vīśvāni bhūvanāni vajrin dyāvā rejete pri-
thivī ca bhīṣā ॥ 14 ॥ tām ma ritām indra sūra citra pātva
apō nā vajrin duritāti parśhi bhūri | kadā na indra rāyā ā
daśasyer vīśvāpsyasya spṛhayāryasya rājan ॥ 15 ॥

The spiritually realized sages together Praise the resplendent that He may accept loving devotion. He is the lord of light and strength. He is observant of pious laws which enhance His strength and His protecting capacity. 11

At the first sight the realized sages bow to him, who is the circumference of the wheel. The priests worship with their praise the joy-bestowing Lord who is radiant and unharmed. May you also, full of earnestness, whisper in his ear your hymns. 12

Again and again I invoke the strong bounteous, resplendent Lord, who alone really possesses the irresistible might. May he draw nigh through our songs. He, the best bestower of wealth and worthy of worship. May He, the thunderer, make all our pathways pleasant for us. 13

The resplendent Lord, the mightiest and refulgent, you verily know how to destroy those strongholds (of wickedness). By your strength, all the powers of the World tremble,—O thunderer, heaven and earth tremble with fear. 14

O Lord of resplendence, hero, assuming many forms, may your truth be my guard. Bear us, O most powerful, over our many sins as across waters. O radiant when will you honour us with covetable opulence which may be all-nourishing and manifold? 15

(१८) अष्टमस्तितमं सूक्तम्

(१-१२) दादशस्यस्थान्य सूक्तस्योद्भूतसो शुमेध ऋषिः । इन्द्रो वेत्ता । (१-१. ८) अथभादि

सुषधपम्याहम्पा ऋचश्चोष्णिह् । (७, १०-११) सप्तमीदशम्येकादशीनां ऋक्पृ,

(९, १२) नवमीदाशस्योश्च पुर उष्णिह् उद्भाति ॥

॥१॥ इन्द्राय सामं गायत॒ विप्राय॑ बृहते॒ बृहत् । धर्म॑कृते॒ विप॑श्चिते॒ पनु॑स्यवे ॥१॥
 त्वमिन्द्राभिभू॑सि त्वं सूर्य॑मरोचयः । विश्व॑कर्मा विश्व॑देवो मह्यं॑ असि ॥२॥
 विभ्राज॑ज्योतिषा स्वर्ग॑च्छो रोच॒न् दिवः॑ । देवास्त॑ इन्द्र॒ सुर॑व्याय॒ येमिरे॑ ॥३॥
 एन्द्रं॑ नो गधि॒ मिथः॑ सत्राजिदगो॑ह्यः । गिरि॑र्न विश्व॑तस्पृधुः पति॑र्दिवः ॥४॥
 अभि॑ हि संत्य सोम॒पा उ॒भे बभू॑थ रोद॑सी । इन्द्रा॑सि सु॒न्यतो॑ बृधः पति॑र्दिवः ॥५॥
 त्वं हि शश्व॑तीनामिन्द्र॒ दुता॑ पुरा॒मसि॑ । हु॒न्ता द॑न्या॒मनो॑वृधः पति॑र्दिवः ॥६॥

॥१॥

Indraya sama gayata vipraya bṛihatē bṛihat | dharmakṛite vipaścite panasyāve ' 1 ' tvam indrabhibhūsi asi tvam
 sūryam arocayaḥ | viśvakarma viśvadevo mahān asi || 2 ||
 vibhrajat jyotiṣa svargaccho rocanān divaḥ | devāḥ ta
 indra sakhyāya yemire ' 3 ' éndra no gadhi priyāḥ satrā-
 jīd agohyaḥ | girir nā viśvātas prīthoh patir divaḥ ' 4 '
 abhi hi satya somapa ubhe babhūtha rōdasi indraasi sun-
 yato vṛidhāḥ patir divaḥ ' 5 ' tvam hi śaśvatman indra
 darta purām asi | hanta dāsyor manor vṛidhaḥ patir divaḥ
 6 ' ' ॥१॥

॥२॥ अथा॑ हीन्द्र॒ गिर्वेण॑ उप॒ त्वा कामा॑न्मूहः संसृ॑ज्महे । उदे॒व॒ यन्त॑ उद॒भिः ॥७॥
 यार्ण॑ त्वा य॒ज्याभिर्व॑र्धन्ति शूर॒ ब्रह्मा॑णि । वावृ॑ध्यामं चिद॒द्रिवो॑ दिवेदिवे ॥८॥

ādha hīndra girvaṇa upa tva kamaṇ mūhaḥ saṣṛjmahe
 udēva yanta udābbhiḥ ' 7 ' vār na tva yayyabhir vārdhanti
 śura brāhmaṇi | vāvṛidhyaṁsam cid adrevo divē-dive ' 8 ' ॥२॥

Sing a *Saman* hymn, a *Brhat* song to the mighty, the resplendent sage; to the performer of sacred deeds, to the all knowing one and the one who loves to receive sincere devotion. 1

You are the conqueror, O resplendent; you give splendour to the Sun; you are the creator of all things, the lord of all the divine powers, and the mighty. 2

O resplendent, you pervade the luminous realm of the sky, illuminating heaven by your splendour, and the divine powers submissively solicit your friendship. 3

Come to us, O resplendent, O beloved, a great triumphant, the whom none can cancel and lord of heaven, vast as a mountain spread on all sides. 4

O truthful cherisher of noble deeds, you surpass heaven and earth; O resplendent you are the fasterer of him who prepares the libation. You are the lord of heaven. 5

O resplendent, you are the stormer of many hostile cities, the destroyer of the infidels, the sustainer of mankind, the lord of heaven. 6

O resplendent, lover of hymns, we sent our earnest praises to you as people sporting in a water pool (splash their friends) with handful water. 7

As a lake swell with the rivers, so our praises, O hero, O thunderer, augment you as you grow more and more day by day. 8

युञ्जन्ति हरीं इषिरस्य गार्धयोरो रथं उर्युगे । इन्द्रवाहा वचोयुजा ॥९॥
 त्वं न इन्द्रा भरे ओजो नृष्णं शतक्रतो विचर्षणे । आ वीरं पृतनाषहम् ॥१०॥
 त्वं हि नः पिता वसो त्वं माता शतक्रतो बभूविथ । अर्घा ते सुस्रमीमहे ॥११॥
 त्वां शुष्मिन्पुरुद्वत् वाजयन्तमुप ब्रुवे शतक्रतो । स नो रास्व सुवीर्यम् ॥१२॥

yuñjānti hārī ishīrasya gārdhayorau rātha urīyuge | indra-
 vāha vacoyuja 9 tvam na indrā bharān ōjo nṛṇāṃ
 śatakrato vicarṣaṇe ā viram pṛtanāṣaḥam 10 tvāṃ
 bhī naḥ pitā vaso tvam mata śatakrato babhūvitha | ādha
 te sumnam maha 11 tvāṃ śushmīn purudvāta vajayān-
 tam upa bruve śatakrato sa no rasva suvīryam | 12 || 2 ||

(९९.) नवनवतितमं सूक्तम्

(१-८) अष्टवर्षम्याम्य मृतम्याङ्गिरसो वृषेध क्रषिः । इन्द्रो देवता । प्रगायः

(विषमर्घां वृद्धती, समर्घां सतोवृद्धती) उम्हः ॥

॥३॥

त्वामिदा ह्यो नरोऽपीप्यन्वज्जिन्मूर्णयः ।
 स ईन्द्र स्तोमवाहसामिह श्रुध्युप स्वसरमा गहि ॥१॥
 मत्त्वा सुशिप्र हरिवस्तदीमहे त्वे आ भूषन्ति वेधसः ।
 तव श्रवींस्युपमान्युवर्ष्या सुनेष्विन्द्र गिर्वणः ॥२॥

99

Tvām idā hyo nro 'pīpyan vajrin bhūṇṇayah | sā in-
 dra stōmavāhasām ihā śrudhy ūpa svāsaram ā gahi | 1 ||
 mātṣvā suśipra harivas tād imahe tvé ā bhūṣantī vedhā
 saḥ | tāva śrāvāṅsy upamāṇy ukthyā sntēśhv indra girva-
 ṇaḥ || 2 ||

With holy songs are yoked to the broad wide-yoked chariot, carrying the resplendent Sun, the two horses moving at the word-signal. 9

O resplendent, all beholding and bounteous, bring us strength and valour; we solicit you the host over-powering champion. 10

O giver of dwellings, you have been our father, and our mother, O performer of hundreds of sacred deeds, we pray for that happiness which is yours. 11

O Mighty selfless worker of hundreds of deeds, invoked by many, I praise you, keen acceptor of offerings; may you give wealth. 12

99

O thunderer, your rich and opulent worshippers—every day, to-day and yesterday have been offering devotion; which you have accepted. Listen to us O resplendent, who offer you praise. May you please come to our dwellings. 1

O Lord of vital faculties, handsome and fair, rejoice, we pray to you. May your votaries come to you. O resplendent, lover of songs, may your glories be exemplary and claim our lauds. 2

श्रायन्त इव सूर्यं विश्वेदिन्द्रस्य भक्षत ।
 वसूनि जाते जनमान ओजसा प्रति भागं न दीधिम ॥३॥
 अनर्शरति वसुदासुषं स्तुहि भद्रा इन्द्रस्य रातयः ।
 सो अस्त्य कामं विधतो न रोषति मनो दानाय चोदयन् ॥४॥
 त्वमिन्द्र प्रतूर्तिष्वभि विश्वा असि स्पृधः ।
 अशस्त्रिहा जनिता विश्वतूरसि त्वं तूर्य तरुष्यतः ॥५॥
 अनु ते शुष्मं तुरयन्तमीयतुः क्षोणी शिशुं न मातरा ।
 विश्वास्ते स्पृधः श्रथयन्त मन्यवे वृत्रं यदिन्द्र तूर्वसि ॥६॥

śráyanta iva sūryam viśvād indrasya bhakshata ।
 vāsūni jāte janamāna ōjasā prati bhāgaṃ na dīdhima ॥ 3 ॥
 anarśarātim vasudām ūpa stuhi bhadra indrasya rāṭāyaḥ ।
 sō asya kāmam vidhatō nā roshati mano dānāya codāyan ॥ 4 ॥
 tvām indra prātūrtishv abhi viśva asi sprīdhaḥ ।
 aśastrihā janitā viśvatūr asi tvām tūrya taruṣyatāḥ ॥ 5 ॥
 ānu te śuśhamam turāyantam iyatuh kshoṇi śiṣuṃ nā mātārā ।
 viśvās te sprīdhaḥ śrathayanta manyāve vṛitrām yād indra
 tūrvasi ॥ 6 ॥

इत ऊती वो अजरं प्रहेतारमप्रहितम् ।
 आशु जेतारं हेतारं रथीतममनूर्तं तुग्यावृद्धम् ॥७॥
 इष्कर्तारमनिष्कृतं सहस्कृतं शतमूर्ति शतकेतुम् ।
 समानमिन्द्रमवसे हवामहे वसवानं वसुजुवम् ॥८॥

itā ūtī vo ajaram prahetāram aprahitam । āśuṃ
 jētāram hētāram rathitamam ātūrtam tugryāvṛidham ॥ 7 ॥
 iṣkartāram anishkrītam sāhaskrītam śatāmūtiṃ śatākra-
 tum । samānām indram āvase havāmahe vāsavānam vasū-
 jāvam ॥ 8 ॥ ० ॥

As the gathering solar rays proceed to the sun, so the vital principles clouds turn back to Lord of resplendence and by their power divide all his loftiest glories among those who have been or will be born; may we meditate on our share. 3

Praise him the bestower of wealth whose bounties are never evil; gifts of the Lord of resplendence are fortunate. He never fails in fulfilling the desires of His worshipper and always unhesitatingly gives boons. 4

O resplendent Lord, you in conflicts are the subduer of all opposing elements. You are the vanquisher of the wicked, as well as the progenitor. You are the destroyer of all enemies. O opposer, you beat down the opponents. 5

Heaven and earth follow your destructive forces as mothers to the child; since you smite the demon of nescience, all the hostile hosts shrink and faint at your wrath, O resplendent. 6

Summon hither for protection; Him who never grows old, who is the repeller of enemies – himself never repelled. The resplendent Lord is swift in victory a good guide, the best of Charioteers, unharmed of any, the augments of water. 7

We solicit for our protection, resplendent, the consecrator of others but himself consecrated by none, source of strength, possessing hundred fold protection; possessing hundred fold knowledge, judicious to all, rich in wealth and granter of treasures. 8

(१००) शततमं सूक्तम्

(१-१२) एतत्पर्यन्त्याम्य सूक्तस्य (१-३, १-१३) प्रथमादितृषस्य षष्ठ्यादिसप्तानामृचां भागवो नेमः,

(४-५) चतुर्थसिद्धम्योभेन्द्र फरी । (१-७, १२) प्रथमादिसप्तर्षां द्वादम्याभेन्द्रः, (८) अष्टम्याः

सुपर्ण इन्द्रो वा, (९) नवम्या वसो इन्द्रो वा, (१०-११) दशम्येकादस्योभ्य वाग्देवताः ।

(१-५, १०-१२) प्रथमादितृषस्य दशम्यादितृषस्य च त्रिष्टुप्, (१६) षष्ठ्या

अगती, (७-९) सप्तम्यादितृषस्य चानुष्टुप् उन्नासि ॥

अ॒यं तं ए॒मि त॒न्वा पु॒रस्ता॒द्वि॒श्वे दे॒वा अ॒भि मां य॒न्ति प॒श्चात् ।
 य॒दा म॒ह्यं दी॒र्घरो भ॒गसि॒न्द्राद॑न्मया कृण॒वो वी॒र्यो॑णि ॥१॥
 द॒धामि ते म॑र्धु॒नो भ॒क्षम॑त्रे ह॒तस्ते॑ भा॒गः सु॒तो अ॑स्तु सोमः ।
 अ॒संभ॒ त्वं दक्षि॑णतः स॒खा मेऽघा॑ वृ॒त्राणि ज॑ह्व॒नाव भूरि॑ ॥२॥

100

Ayám ta emi tanvā purástād víṣve devā abhí mā yanti
 paścāt | yadā máhyam dídharo bhāgām indrád ín máyā
 kṛṇavo víryāni || 1 || dádhāmi te mádbhuno bhakṣhām ágre
 hitás te bhāgáh suto astu sómah | ásaṣ ca tvám dakṣhiṇa-
 táh sákhā mé 'dhā vṛitrāni jaṅghanāva bhūri || 2 ||

प्र सु॒ स्तोमं॑ भर॒त वाज॑यन्त॒ इन्द्रा॑य सु॒त्यं यदि॑ स॒त्यम॑स्ति ।
 नेन्द्रो॑ अ॒स्तीति॑ नेम॒ उ त्व आ॑हु क ई॒ ददर्श॑ क॒मभि॑ प्र॒वाम ॥३॥
 अ॒यम॑सि॒ जरि॑तः प॒श्य मे॒ह वि॒श्वा जा॑तान्प॒थ्यसि॑ म॒ह्ना ।
 श्रु॒तस्य॑ मा प्र॒दिशो॑ वर्धयन्त्याद॒दिरो॑ भुव॒ना द॑र्दरीमि ॥४॥

prá sú

stómam bharata vājayaṁta indrāya satyām yádi satyām
 ásti | néndro astíti néma u tva āha ká im dadarṣa kām
 abhí śhṭavāma || 3 || ayám asmi jaritaḥ páśya mehá víṣvā
 jātāny abhy ásmi mahná | rītāsya mā pradīṣo vardhayanty
 ādardiró bhúvanā dardarimi || 4 ||

I with my child come here before you along with all nature's bounties who follow behind me. O resplendent Lord when you keep my share of wealth for me, may you put forth your strength in my favour. 1

I offer the elixir of the exhilarating drink first to you, let the effused enjoyable ambrosia be placed within you; may you be a friend on my right hand, then shall you and I cast down our all adversities. 2

O my companions, eager to put a fight against one's own evils, may you fervently offer sincere praises to the resplendent Lord. Since His name is Truth, He is personified truth. Only the agnostic says, "There is no Lord Resplendent. Is there any who has ever seen him? Whom shall we praise?" 3

"Here I am, O worshipper, behold me here; in my greatness I surpass all that exists. The holy commandments magnify me by their laudations, rending with strength I rend th - World's as under". 4

आ यन्मा वेना अरुहन्नृतस्यै एकमासीनं हव्यतस्य पृष्ठे ।
 मनश्चिन्मे हृद आ प्रत्यवोचदचिकदुज्जिशुमन्तः सर्वायः ॥५॥
 विश्वेता ते सर्वनेषु प्रवाच्या या चकथं मघवन्निन्द्र सुन्यते ।
 पारावतं यत्पुस्तंभृतं वस्वपावृणोः शरभाय ऋषिबन्धवे ॥६॥

ā yān mā venā aruhann
 ritāsyau ekam āsinam haryatāsyā prishthē | mānaṣ cin me
 hṛidā a prāty avocad acikradān chīsumantaḥ sākḥāyah
 5 | viśvēt tā te sāvaneshu pravācya yā cakārtha magha-
 vānu indra sunyate | pārāvatam yāt purusambhṛitām vāsv
 apāvṛiṇoḥ śarabhāya ṛṣhibandhave || 6 || 4 ||

॥५॥

प्र नूनं धावता पृथङ्नेह यो वो अवावरीत् ।
 नि षीं वृत्रस्य मर्मेणि वज्रमिन्द्रो अपीपतत् ॥७॥
 मनोजवा अयमान आयसीमंतरत्पुर्म ।
 दिवं सुपर्णो गत्वाय सोमं वज्रिण आभरत् ॥८॥
 समुद्रे अन्तः शयत उद्गा वज्रो अभीवृतः ।
 भरन्त्यसौ संयतः पुरःप्रखवणा बलिम् ॥९॥
 यद्वाग्वर्दन्त्यविचेतनानि राष्ट्रां देवानां निषसाद मुन्द्रा ।
 चतस्र ऊर्जं दुदुहे पयांसि कं स्विदस्याः परमं जंगम ॥१०॥

prā nūnām dhāvata prīthān nébā yó vo ávāvarit | ní
 shīm vṛitrāsyā mārmani vajram indro apīpatat || 7 || máno-
 javā āyamāna āyasim atarat pūram | divam suparṇo ga-
 tvāya sōmam vajriṇa ābharat || 8 || samudré antāḥ śayata
 udnā vajro abhivṛitaḥ | bhāranty asmai samyātaḥ purāḥ-
 prasravaṇā balim || 9 || yād vāg vādanty avicetanāni rāshṭri
 devānām nishasāda mandrá | cātasra ūrjam duduhe pāyānsi
 kvā a vid asyāḥ paramām jagāma || 10 ||

When the lovers of sacred laws approach me, while I sit alone across Nature's Splendour, then my mind within proclaims to my heart, "my friends with their children are calling and crying for me." 5

Verily all those your deeds; O bounteous Lord, are to be declared at prayer halls, which you have achieved for him who offers libations. Verily you open the gate of paradise for the austere sage and his kith and kin. 6

Now haste severally and individually forward; he, your opponent, is not here who stoppèd your way,—has not the Lord of resplendence let fall His thunderbolt in the very vitals of that evil your enemy? 7

Rushing swift with the speed of thought, he, the falcon, the bird of wisdom, passes through the iron fort; then having gone to heaven, he brings the ambrosia to the thunderer. 8

The thunderbolt of punitive justice lies in the midst of the firmament with the cosmic waters compassed round about; and the enemies flying in front of the battle, bring offerings of submission to it. 9

When the divine speech, the queen, the gladdener of the divine forces, is enshrined uttering things not to be comprehended, she milks drink and sustenance for the four quarters of the earth. But whither now does her best portion vanish? 10

देवीं वार्चमजनयन्त देवास्तां विश्वरूपाः पशवो वदन्ति ।
 सा नो मन्ध्रेषमूर्जं दुहाना धेनुर्वाग्मसानुष सुष्टुतेतु ॥११॥
 मत्वे विष्णो वित्तं वि क्रमस्व योदेहि लोकं वज्राय विष्क्रमे ।
 हनाव वृत्रे रिणचात्र मिन्धुनिन्द्रस्य यन्तु प्रसवे विसृष्टाः ॥१२॥

devīm vācam aja-

nayanto devas tāṃ viśvārūpāḥ paśavo vadanti | sá no
 mandréśham ūrjāṃ dūhānā dhenūr vāḡ asmān ūpa śushtu-
 taitu || 11 || śákhe viṣṇo vitarāṇ vi kramasva dyaúr dehí
 lokāṃ vājraya viśhkámbe | hánāva vṛitrāṃ riṇácāva sīndhūn
 indrasya yantu prasavé visrishtāḥ || 12 ||

(१-६) एकौसरशनमं मृतम

(१-२) पौनःपुन्यस्य मृतस्य भागो ब्रह्मविष्णोः । (१-३, ४) यथादिषतुर्जं पञ्चम्याः
 पादयपस्य न विप्रवर्ण्यो, (१-५) पञ्चम्यान्पुन्यपादस्य पञ्चमाधादिष्याः, (३-८) सप्तम्यस्यो-
 रभिर्नो (१-१०) त्वमीदृशस्योवायुः, (११-१२) अष्टादशीद्वन्द्वयोः सूर्यः, (१३) त्रयोदश्या
 द्याः सूर्यभावाः, (१४) चतुर्दश्याः पञ्चमानः, (१५-१६) पञ्चदशीपोद्वन्द्वयोश्च गतिर्वेलाः ।
 (१-२, ५-१२) प्रथमादिनीययोर्जयोः पञ्चम्याद्यष्टमाश्च प्रमायः (विषमयां ब्रूही,
 ममयां मनोब्रूही), (३) तृतीयया गायत्री, (४) चतुर्थ्याः मनोब्रूही, (१३)
 पञ्चदश्या ब्रूही, (१४-१६) चतुर्दश्यादिपुनस्य न विष्णुं लब्धसि ॥

॥६॥

ऋधगित्था स मर्त्यैः शशमे देवतानये ।
 यो नूनं मित्रावरुणावभिष्टय आचुके हव्यदातये ॥१॥
 वर्षिष्ठत्रा उरुचक्षसा नरा गजाना दीर्घश्रुत्तमा ।
 ना द्राहुता न द्रुसना रथर्यतः साकं मृत्यस्य रश्मिभिः ॥२॥

101

Rídhag itthá sá mártyaḥ śaśamé devátātaye | yó nūnám
 mītrāvaruṇāv abhīṣṭaya ācakré havyádātaye || 1 || vārshish-
 ṭhakshatrā urucákshasā nāra rájánā dirghaśrúttamā | tá
 nābūtā ná dānsānā ratharyataḥ sakāṃ mṛtyasya raśmibhiḥ
 || 2 ||

The divine powers produce the goddess of speech; even animals of every kind utter some words; may She, the speech, the all-gladdening cow, yielding food and drink come to us, worthily Lauded. 11

O all-pervading Lord, my comrade, stride forth lustily; O heaven, make room to contain the bolt of lightning. Let us smite dark demon of evil, let us free the rivers; let them flow free at the command of our resplendent Lord. 12

101

The offerer of worship who succeeds in invoking the Light and Bliss for the attainment of his desires, in truth consecrates the oblation for the cosmic sacrifice. 1

Those two leaders (Light and Bliss) of cosmic forces, who are great in might, far-seeing, resplendent and most far-hearing, perform their deeds like two arms, by the help of the rays of the Sun. 2

प्र या वीं मित्रावरुणाजिरो दृता अद्रवत । अयःशीर्षा मदरघुः ॥३॥
 न यः संप्रच्छे न पुनर्हवीतवे न संवादाय रमते ।
 तस्मान्नो अय सर्मतेरुश्यते बाहुभ्यां न उरुश्यतम् ॥४॥
 प्र मित्राय प्रार्यम्णे संचर्य्यमृताग्रसो ।
 वरुथ्यं वरुणे छन्द्यं वचः स्तोत्रं राजसु गायत ॥५॥

prā yā vām mitrāvaruṇājīro dṛtā adravat | āyaḥśīrṣa
 māderaghuḥ ' 3 nā yaḥ sampṛicche nā pūnar hāvitave nā
 saṁvādāya rāmate | tīsmān no adyā sarmṛiter uruśhyatam
 bāhūbhyām na uruśhyatam ' 4 ' pra mitrāya prāryamṇe
 sacathyām ṛitāvaso | varuṥhyām varuṇe chāndyam vāca
 stotrām rajasu gayata ' 5 ' ॥

॥३॥ ने हिन्विरे अरुणं जेन्यं वस्वेकं पुत्रं तिसृणाम् ।
 ने धामान्यमृता मर्त्यानामदद्या अभि चक्षते ॥६॥
 आ मे वचांस्युद्यता युमत्तमानि कर्त्वा ।
 उभा यानं नात्तत्या सजोषसा प्रति हव्यानि वीतये ॥७॥
 राति यद्दामरक्षसं हवामहे युवाभ्यां वाजिनीवसू ।
 प्राचीं होत्रां प्रतिरन्तावितं नगं गृणाना जुमदग्निना ॥८॥
 आ नो यज्ञं दिविस्पृशं वाचो याहि सुमन्मभिः ।
 अन्तः पवित्रं उपरि श्रीणानोऽयं शुक्रो अयामि ते ॥९॥

té hinvire aruṇām jēnyam vasy ékam putrām tīsṛaṇam |
 té dhāmāny amṛita mārtyanam ādabdhia abhī cakshate ' 6 |
 ā me vācānsy ūdyata dymāttamāni kārtvā | ubhā yatam
 nāsatya sajōśasā prāti havyāni vītāye ' 7 ' rātīm yād vām
 arakṣhāsam hāvamahe yuvaābhyām vajinīvasu | prācīm hō-
 trām pratirāntav itam naga gṛiṇāna jamādagnina ' 8 | ā no
 yajñam divisprīṣam vāyo yahi suomanmabhiḥ | antāḥ pavī-
 tra upāri śrīṇāno 'yām śukro ayami te ' 9 ' ॥

O light and bliss, the one who hastens to appear before you, becomes the messenger of Nature's bounties; he wears an iron head and exults in his wealth. 3

He whom no man questions nor summons back, who waits not for dialogue—defend us today from him and from his encounter; defend us from his arms. 4

O rich in righteousness, sing to the Lord of light and to the ordainer, a reverential hymn produced in the worship hall; recite a propitiating poem to the Lord of Bliss; sing a hymn of praise to these radiant divine forces. 5

It is these who inspire one radiant and victory giving source of strength for the three regions; they are invincible and immortal, and survey all the abodes of mortal men. 6

O ever true divines, come hither with accordant mind to listen to my uplifted glorious praises and my rites; come to partake of my offerings. 7

O Lords of great Wealth, when we solicit your bounty, that wealth which demons cannot thwart, then, both of you O leaders of our ceremonies, directed and adored by enlightened preceptors come to us, furthering our most ancient and glorious praises. 8

Come, O Lord of Vitality, to our heaven reaching prayers with its beautiful hymns of praise. This bright elixir of devotion has been kept aside and poured out for you through the purifying strainer. 9

वेत्स्यच्युः पथिमी रजिष्ठैः प्रति हव्यानि वीतये ।
अघो नियत्व उभयस्य नः पिब शुचि सोमं गवाशिरम् ॥१०॥

vēty adhvar-
'uḥ pathībhī rājīsthaiḥ prāti havyāni vitāye | āghā niyutva
ubhāyasya naḥ piba śuciṁ sōmam gāvaśiram ' 10 ' 7

॥८॥

बप्महौ असि सूर्य ब्रह्मादित्य महौ असि ।
महस्ते सतो महिमा पनस्यतेऽद्धा देव महौ असि ॥११॥
बद् सूर्य श्रवसा महौ असि सत्रा देव महौ असि ।
मह्ना देवानामसुर्यः पुरोहितो विभु ज्योतिरदाभ्यम् ॥१२॥
इयं या नीच्यर्किणी रूपा रोहिण्या कृता ।
चित्रेव प्रत्यदर्यायत्यन्तर्दशसु बाहुषु ॥१३॥
प्रजा ह तिस्रो अत्यायमीयुर्न्या अर्कमभितो विविश्रे ।
बृहद् तस्यो भुवनेष्वन्तः पर्वमानो हरित आ विवेश ॥१४॥

bāp mahān asi sūrya bāḥ āditya mahān asi | mahās te
satō mahimā panāsyate 'ddhā deva mahān asi # 11 # bāt
surya śrāvasā mahān asi sattrā deva mahān asi | mahnā de-
vānam asuryaḥ purohito vibhū jyōtir adābhyam # 12 # iyān
yā nīcy arkīnī rūpā rohiṇya kṛitā | citrēva prāty adarśy
ayaty āntār daśāsu bāhūshu # 13 # prajā ha tisrō atyāyam
ityur ny āryā arkām abhito vivisre | bṛihād dha tasthau
bhūvaneshv antāḥ pāvamāno harita ā vivesa # 14 #

The ministrant priest comes by the straightest paths to realise divine experiences of spiritual joy. Then, O lord of the Vital World, may you have both the drinks, one the elixir of pure devotion and the other, which is mixed with the milk of dedicated actions. 10

Verily, you are great, O radiant sun; verily, you are great O eternal, the greatness of the great one, we adore; Verily you are great, O supreme God. 11

Verily, O Sun, you are great in fame; O divine, you are indeed mighty among the divine forces in might. You are the destroyer of the wicked and the preceptor. Your glory is wide-spread and unconquerable. 12

She (dawn) bending lowly downwards, clothed in red hues and rich in rays, is seen advancing with various tints to the ten regions spread out like arms. 13

Three kinds of manifested Nature's Creatures—move across our sight. The others enter around the cosmic glows. The mighty Lord (the Sun) stands within the Worlds; wind, the purifier embraces all the quarters of space. 14

माता रुद्राणां दुहिता वसूनां स्वसादित्यानाममृतस्य नाभिः ।
 प्र नु वोचं चिकितुषे जनाय मा गामनागामदिति वधिष्ट ॥१५॥
 वचोविदं वाचमुदीरयन्ती विश्वाभिर्घीभिरेपतिष्ठमानाम् ।
 देवीं देवेभ्यः पर्ययुवीं गामा मावृक्त मर्त्यो दुश्त्रचेताः ॥१६॥

mala

rudranām duhitā vāsūnām svasādityānam amritasya nabhiḥ
 prā nū vocam cikitūshe janāya mā gām anāgām āditim va-
 dhiṣṭa | 15 | vacovidam vācam adirāyantīm viśvābhir dhi-
 bhir upatīṣṭhamānām | devīm devēbhyah pāry eyūṣhīm
 gām ā māvṛikta mārtyo dābhrācetaḥ || 16 || ० ||

(१०३) इत्युत्तराश्वत्थम् सूक्तम्

(१-२२) वार्षिशरपुष्पस्यान्य सूक्तस्य भार्गवः ऋषीणो वार्षस्त्वयः पावको वार्षिर्वा, सहस्रः
 कुतो यवपतिषिद्धौ वा तपोरम्यतरो वा ऋषिः । अग्निर्देवता । गायत्री छन्दः ॥

॥१॥ त्वमग्ने बृहद्यो दधामि देव दाशुषे । कुविर्गृहपतिर्युवा ॥१॥
 स न ईळानया सह देवीं अग्ने दुवस्पुवा । चिकिद्भिमानवा वह ॥२॥
 त्वया ह स्विद्युजा वयं चोदिष्टेन यविष्ठय । अग्निं णो वार्जसातये ॥३॥
 और्वभृगुवच्छुचिममवानवदा हुवे । अग्निं समुद्रवांससम् ॥४॥
 हुवे वातस्वनं कविं पर्जन्यक्रन्द्यं सहः । अग्निं समुद्रवांससम् ॥५॥

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Tvām agne bṛihád váyo dádbhāsi deva dāśuṣhe | kavir
 grīhāpatir yūvā || 1 || sā na īlānayā sahā devāū agne duvas-
 yūvā | cikid vibhānav ā vaha || 2 || tvāyā ha svid yujā va-
 yām cōdishṭhena yavisṭhya | abhī shmo vājasātaye || 3 ||
 aurvabhṛiguvāc chūcim apnavānavād ā huve | agnīm sam-
 ndrāvāsasam || 4 || huvē vātasvanam kavīm parjānyakrandyam
 sāhaḥ | agnīm samudrāvāsasam || 5 || ० ||

She is like the mother of the cosmic Forces, the daughter of the cosmic Matter, the sister of cosmic Energy, the centre of the ambrosia—I address to men of wisdom—kill not her, the sinless inviolate COW. 15

The divine cow, herself is skilled in eloquence, gives speech to others, who comes surrounded by every kind of utterance, who helps me for my worship of the divine forces, it is only the fool that abandons her. 16

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O divine adorable Lord, every young, wise, Protector of the household, it is you who give abundant food to the worshipper. 1

O all-wise resplendent adorable Lord, may you bring Nature's bounties hither with our reverential hymn of praise. 2

O ever-youthful, with you as our ally and inspirer of wisdom, we overcome all hurdles for the attainment of food and vigour. 3

The one who is like an austere sage and like an honest toiler—such a pure fire-divine pervading the entire space of firmament, I invoke. 4

The one who is most wise and who roars like wind along with a loud thunder of the cloud—such a fire-divine, pervading the entire space of firmament, I invoke. 5

॥ आ स॒वं स॒वित॒ुर्यथा॑ भ॒गस्ये॒व भु॒जिं हु॒वि । अ॒ग्निं स॑मु॒द्रवा॑ससम् ॥६॥
 अ॒ग्निं वो॑ वृ॒धन्त॑मध्व॒राणां॑ पु॒रु॒तम॑म् । अ॒च्छा न॒प्त्रे स॑ह॒स्वते ॥७॥
 अ॒यं यथा॑ न आ॒भुव॑त्त्वष्टा॒ रूपे॑व त॒क्ष्या । अ॒स्य क॒त्वा य॑ज्ञ॒स्वतः ॥८॥
 अ॒यं वि॒श्वा अ॒ग्निं श्रि॒योऽग्नि॑र्दे॒वेषु॑ प॒त्यते । आ वा॒ज्ञैर॒णो नो॑ ग॒मत ॥९॥
 वि॒श्वेपामि॒ह स्तु॒हि होत॑णां य॒ज्ञस्त॑मम् । अ॒ग्निं य॒ज्ञेषु॑ पृ॒र्व्यम् ॥१०॥

ā savām savitūr yathā bhāgasveva bhujīm huve | agnīm
 samudrāvāsasam . 6 | agnīm vo vṛdhāntam adbhvarāṇām
 purūtāmam | āchā nāptre sāhasvate || 7 || ayām yātha na
 abhūvat tvāśtā rūpeva tākshya | asya krātvā yāśasvataḥ
 || 8 || ayām viśvā abhī śriyo 'gnir devēṣu patyate | ā vājair
 ūpa no gamat || 9 || viśveṣham iha stuhi hōtrīṇām yaśāsta-
 mam | agnīm yajñēṣu pūrvyam . 10 ||

॥ शी॒रं पा॒वक॑शो॒चिषं॑ ज्येष्ठो॒ यो द॑मे॒ष्व । दी॒दाय॑ दी॒र्घश्रु॑त्तमः ॥११॥
 तम॑र्व॒न्तं न सा॑न॒सिं गृ॑णी॒हि वि॒प्र शु॒ष्मि॒र्णम् । मि॒त्रं न य॑त॒यज॑नम् ॥१२॥
 उप॑ त्वा ज॒ामयो॑ गि॒रो दे॑दि॒शती॒ह वि॒ष्कृतः॑ । वा॒यो र॒न्तिके॑ अ॒स्थिर॑न् ॥१३॥

śīrām pāvakaśocisham jyēsthō yō dāmeshv ā | dīdāya
 dirghaśrūttamaḥ . || 11 || tām ārvantam nā sānasim grīṇiḥ
 vipra śuśmīṇam | mitrām na yātayājjanam || 12 || ūpa tvā
 jāmāyo giro dēdiśatir havishkrītaḥ | vāyōr āntike asthiran
 || 13 ||

The one who is like the productive power of creator and like the Lord of grace and showerer of bliss—such a fire-divine, pervading the entire space of firmament, I invoke. 6

Let our solemn rite, free from violence, I call to the fire-divine—the one wide-spreading, most abundant and mighty, for attaining courageous grandson (brave progeny). 7

May He stand by us as a creator and through His power shape us into an exemplary model and may we find glory through His art. 8

The fire-divine is supreme surpassing the glory of other Nature's bounties; may he come to us with abundance of food. 9

May you praise him who is the most glorious of all the ministrant priests. The fire-divine is foremost at all places of worship. 10

(May we praise the fire-divine) who is pure light, and pervades all, is the eldest, and shines in all homes; he is the swiftest to hear from far away. 11

O sage glorify him who wins the battle like a strong steed; and who like a friend conquers all over adversities. 12

The sister hymns full of divine wisdom rise to you proclaiming your glories; they stand kindling you in the presence of cosmic vitality. 13

यस्य त्रिधात्ववृतं बर्हिस्तुस्थावसंदिनम् । आपश्चिन्नि दधा पदम् ॥१४॥
पदं देवस्य मीळहुषोऽनाघृष्टाभिरूतिभिः । भद्रा सूर्य इवोषट्क ॥१५॥

yásya tridhātv āvritam barhiṣ tathāv āsamdinam |
āpaṣ cin ní dadhā padām . 14 || padam devasya mīḷhuṣo
'nādhriṣṭābhir ūtibhiḥ | bhadrá sūrya ivopadrik . 15 ||

॥१२॥ अग्ने घृतस्य धीतिभिस्तेपानो देव शोचिषा । आ देवान्वाक्ष यक्षि च ॥१६॥
ते त्वाज्जनन्त मातरः क्विं देवासो अङ्गिरः । हव्यवाहममर्त्यम् ॥१७॥
प्रचेतसं त्वा कवेऽग्ने दुतं वरेण्यम् । हव्यवाहं नि पदिरे ॥१८॥
नहि मे अस्त्यघ्न्या न स्वधितिर्वनन्वति । अथैताद्गम्भरामि ते ॥१९॥
यदग्ने कानि कानि चिदा ते दारूणि दुष्मसि । ता जुषस्व यविष्ठ्य ॥२०॥
यदत्युपजिह्विका यद्गम्रो अतिसर्पति । सर्वं तदस्तु ते घृतम् ॥२१॥
अग्निमिन्धानो मनसा धियं सचेत्त मर्त्यः । अग्निर्मधि विवस्वभिः ॥२२॥

āgne ghṛitāsya dhītibhiḥ tepano deva śociṣhā | a devan
vakṣhi yākṣhi ca . 16 | tāṃ tvājananta matarah kavay co-
vāso aṅgīrah | havyavāham āmartyam || 17 | pracetasaṃ tra
kavé 'gne dūtāṃ vāreṇyam | havyavāham ni shedire " 18
nahí me ásty āgñyā ná svādhitir vananvati | áthaitadgñe
bharāmi te | 19 | yād āgne káni káni eíd a te darūṇi dadh-
māsi | tá jushasva yavishṭhya . 20 | yad atty upajihvika
yād vamró atisárpati | sarvaṃ tād astu te ghṛitām || 21 |
agnīm indhano manasā dhīyaṃ saceta mṛtyaḥ | agnīm idhe
vivāsvabhiḥ || 22 || 1: "

The cosmic waters find their place in him for whom the triple uncovered, but unbound firmament is established. 14

Highly pleasant is the place of the supreme God who pours forth all desires with His inviolable protections; auspicious in His appearance like the Sun. 15

O fire-divine, blazing with radiance through our oblation of pure butter, bear our sacrifice to Nature's bounties and honour them. 16

Nature's bounties, as mothers, have borne you, O fire-divine, the seer, the immortal and the bearer of the oblation. 17

O all-wise fire-divine, the seer, the messenger, the most excellent, the bearer of the oblation, the enlightened sages enshrine you at the altar. 18

Neither Cow I have, nor axe with me for cutting the wood, inspite of it, I have come to you to offer my sincere devotion. 19

Most youthful fire-divine, whatsoever fuel that we offer to you, may you be pleased there-with. 20

Whatever timber the white ant has gnawed or whatever the emmet has infested—may it all be welcome to you as butter. 21

Let a man, when he kindles fire ritual, perform the ceremony with a devout mind; he kindles it with the guidance of priests. 22

(१०३) व्युत्पत्तिर्नामं तुल्यम्

(१-१४) वसुदेवाद्यस्यास्य सूक्तस्य काण्डः सोभाग्निः । (१-१३) प्रथमादिप्रयोगादनामिह । (१३) वसु
देवाध्यामगतो देवताः । (१-४, ६) प्रथमादिस्तुक्त्वां पञ्चमाथ वृहती, (५) पञ्चम्या विगङ्गा ।
(७, ९, ११, १३) सप्तमीनयस्यकादशीनयोदशीनां मनोवृहती, (८-१०) अष्टमीदादयोः
ककुप, (१०) इत्यस्या तृतीययो गायत्री, (१४) वसुदेवाध्यानुपुप अष्टमम् ॥

११३०

अर्दशि गातुर्वित्तमो यसिन्नन्ताभ्यादुधुः ।

उपो पु जातमार्यस्य वर्धनमग्निं नक्षन्त नो गिरः ॥१॥

प्र दैवोदासो अग्निर्देवो अच्छा न मृग्मना ।

अनु मानरं पृथिवीं वि वावृते तस्यो नाकस्य मानवि ॥२॥

यस्माद्रेजन्त कृष्टयश्चकृत्वाणि कृण्वतः ।

सहस्रसां मेधसानाविब्र त्मनाग्निं धीभिः नपर्यत ॥३॥

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Adarṣi gātuvittamo yāsmiṇ vrataṇy adadbuḥ upo shu
jatām āryasya vārdhanam agniṁ nakshanta no girah '1
prā daivodaso agnir devau ācha na mṛgmaṇa annu mat
ram prithivīm vi vāvṛite tasthan nakasya saṇavi '2
smād réjanta kṛiṣṭāyaṣ cakṛityāni kṛiṇvataḥ sahasrasām
medhāsātāv iva tmānāgniṁ dhiḥbhiḥ saparyata '3

प्र यं राये निनीषसि मतो यस्ते वसो दाशत ।

स वीरं धत्ते अग्न उक्थशसिन् त्मना सहस्रपोषिणम् ॥१॥

स हृब्धे चिदुभि तृणति वाज्रमर्वता म धत्ते अक्षिति श्रवः ।

त्वे देवत्रा सदा पुरुवसो विश्वा वामानि धीमहि ॥२॥

prā yām

rāyé nīnīshasi mārto yās te vaso dāśat | sā vīrām dhatte
agna ukthasāśinam tmānā sahasrapoṣiṇam '4 || sā dṛiḥē
cid abhi tṛiṇatti vājam ārvatā sā dhatte ākshiti śṛavah |
tvē devatrā sādā purūvaso viśva vāmāni dhīmahi '5 ||

Our laudations are offered to that adorable Lord to whom all our actions and prayers are dedicated, to the one who is manifest as the noblest and wisest, and is the furtherer of the works of pious men. 1

Fire-divine when invoked during the sunshine runs around the mother Earth with speed and force, proceeds to Nature's bounties, and finally takes his place at the summit of heaven. 2

Men tremble (on account of the uncertainty of success) while they incessantly devote to the sacred sacrifices, unmindful of that, may you continue to devoutly worship in the solemn rite the adorable Lord the bestower of thousands of blessings. 3

O fire-divine bestower of dwellings the mortal whom you wish to lead the opulence and who presents offering to you is rewarded to possess a son who is brave and reciter of hymns, and a lord of great wealth. 4

O Lord of vast wealth, he (the devotee) with his vigour wins wealth stored even in the strong-holds of enemy and gains unperishable fame. O Lord, in your divine protection we constantly obtain all our cherished treasures. 5

॥ १०३ ॥

यो विश्वा दयते वसु होता मन्द्रो जनानाम् ।
 मधोर्न पात्रा प्रथमान्यस्मै प्र स्तोमा यन्त्यग्नेयं ॥६॥
 अश्वं न गीर्भी रथ्यं सुदानवो मर्मज्यन्ते देवयवः ।
 उभे तोके तनये दस्म विस्पते पर्षि राधो मघोनाम् ॥७॥
 प्र मंहिष्ठाय गायत क्रुताज्ञे बृहते शुक्रशोचिषे । उपस्तुतासो अग्नेयं ॥८॥

yó visvā dāyate vāsu hótā mandró jānānām | mādhor
 nā pātrā prathamāny asmai prā stómā yanty agnāye ॥ 6 ॥
 asvaṁ nā girbhī rathyāṁ sudānavo marmajjyānte devayā-
 vaḥ | ubhé toké tānaye dasma viṣpate pārshi rādho ma-
 ghōnam ॥ 7 ॥ prā māṇhishthāya gāyata rītvāne bṛihaté śu-
 krāśocishē | upastutāsa agnāye ॥ 8 ॥

आ वैसते मघवा वीरव्यशः समिद्धो द्युम्याहुतः ।
 कुविन्नो अस्य सुमतिर्नवीयस्यच्छा वाजेभिर्गगमेत् ॥९॥
 प्रेष्ठसु प्रियाणां स्तुष्टासावानिधिम । अग्नि रथानां यमम् ॥१०॥

ā vaṁsate maghāva vi-
 rávad yāṣaḥ sāmiddho dyumny āhutaḥ | kuvīn no asya su-
 matir nāvīyasy āchā vājebhir āgāmat ॥ 9 ॥ prēsthānā u
 priyāṇāṁ stūṣṭy āsāvātithim | agnir rāthānāṁ yamam
 ॥ 10 ॥ ॥

May our praises like the principal cups of the exhilarating elixir of devotion proceed to Him who is the invoker of Nature's bounties and who cheerfully distributes all wealth to men. 6

The liberal worshippers honour you with their songs as the steed harnessed to the chariot. O Lord of men, grant wealth to us, to our children and grand-children. 7

O Chanters, sing forth to the mighty adorable Lord who is most bounteous, observant of truth and radiant with His refulgence. 8

The opulent, glorious and adorable Lord when worshipped and enkindled, pours fourth on his devotees abundance of food along-with progeny; may his ever-fresh favour continually come to us with all kinds of strength. 9

Praise, O singer of hymns, the adorable Lord, the dearest guest of our friends, and the controller of the cosmic chariot. 10

॥११॥

उदिता यो निदिता वेदिता वस्वा यज्ञियो ववर्तन्ति ।

दुष्टरा यस्य प्रवृणो नोर्मयो धिया वाजं सिषासतः ॥११॥

मा नो हृणीतामतिथिर्वसुरग्निः पुरुप्रशस्त एषः । यः सुहोता स्वध्वरः ॥१२॥

मो ते रिषन्त्ये अच्छोक्तिभिर्वसोऽग्ने केमिश्रिदेवैः ।

कीरिश्रिद्धि त्वामीद्वे दृत्याय रानहव्यः स्वध्वरः ॥१३॥

आग्ने याहि मरुत्सखा रुद्रेभिः सोमपीतये ।

सोमर्या उप सुष्टुति मादयन् स्वर्णरे ॥१४॥

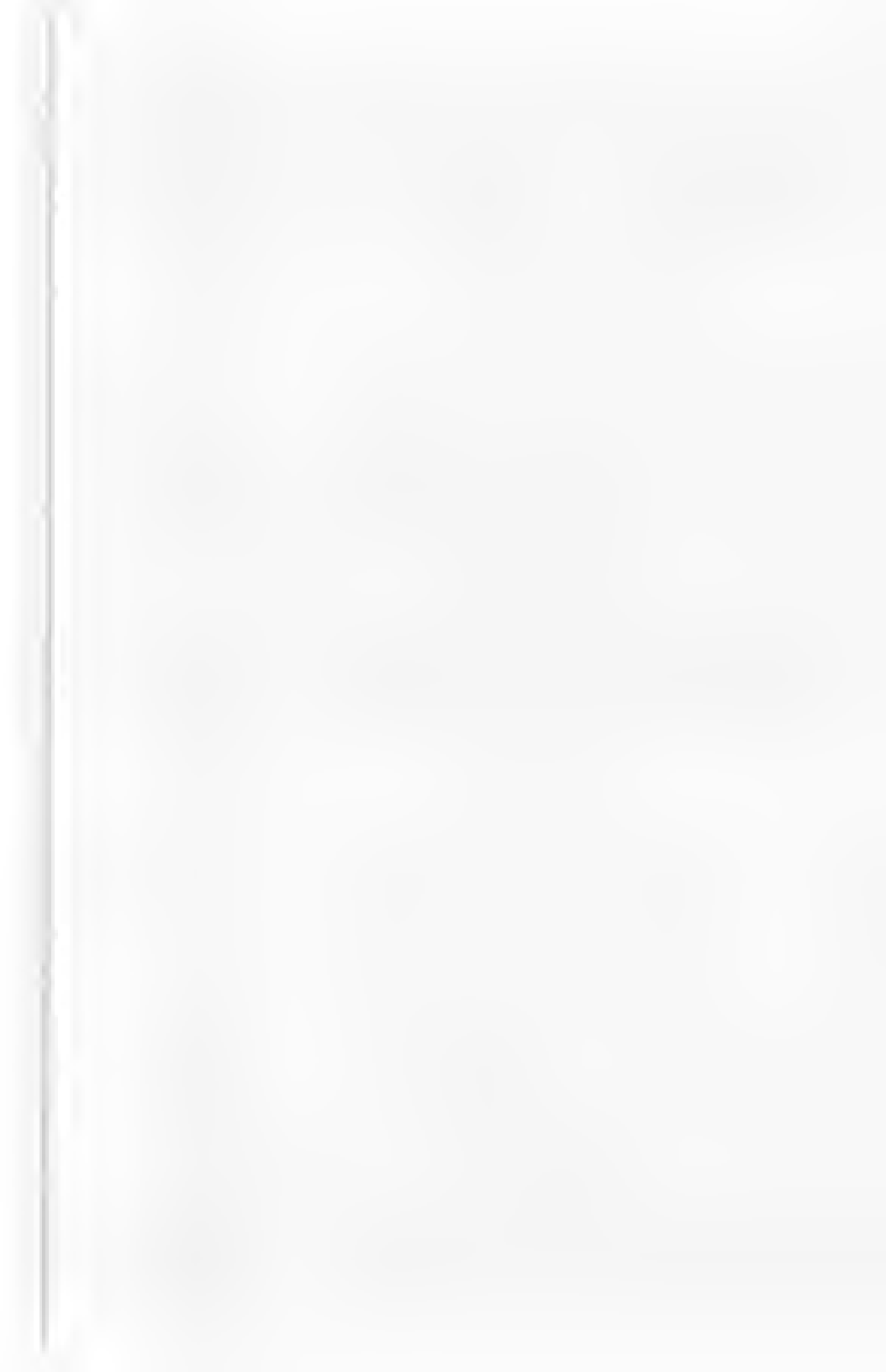
uditā yó nīditā vēdita vasv a yajñīyo vavārtati | dush-
 tārā yāsya pravaṇo nōrmāyo dhiyā vajam śiṣāsaṭaḥ || 11 ||
 mā no hṛñitām atithir vasur agniḥ puruprasastā eśhāḥ |
 vāḥ suhótā svadhvarāḥ || 12 || mó té rishan yé āchoktibhir
 vasó 'gne kēbhis cid évaiḥ | kīś cid dhī tvām itte dū
 tyāya rātāhavyaḥ svadhvarāḥ || 13 || āgne yāhi marútsakhā
 rudrébhiḥ sōmapītaye | sōbharya ūpa sushṭutīm mādāyasva
 svārnare || 14 || 15 ||

He is the explorer of treasurer open and concealed, and brings them hither. When He rushes to fight with evil, His power is hard to be checked like waves of rivers rushing down a declivity. ¹¹

May none obstruct adorable lord, praised by all, from coming to us. He is dear as our guest and giver of dwellings. He is excellent invoker of Nature's bounties and skilled in cosmic sacrifice. ¹²

O adorable Lord, giver of dwellings, let not those be harmed who approach you in whatsoever manner with hymns of praise, may you become the envoy of the Worshipper who offers his libation and duly performs sacrificial acts and praises you. ¹³

O adorable Lord, friendly to vital powers, come with cosmic vitality to cherish our loving devotion; come to bless the praises virtuous devotee; delight yourself at our solemn rite. ¹⁴



NOTES

Book 8
Hymns 41-103

अष्टमं मण्डलम्
सूक्तानि ४१-१०३



NOTES ON BOOK No. 8

Hymn-41

For verse 2, see Nir.X.5.

2. Nabhakasya, नाभाकस्य, of the pain daspiser; See नभाकस्य VII.40.4.

Sapta-svasa, seven sisters; see also VI.61.10 (सप्तस्वसा सप्तार्यात् पञ्चप्राणा मनुष्येभ्य स्वधेन यस्याः सा सरस्वती, सरयादायी)—*Daya*. On VI.61.10—The seven means: five vital breaths, mind and intellect; सप्तस्वसारम्—Nir. X. 5; also seven kinds of metre or speech: सप्तिमः वाग्भिः “I praise him who possesses seven sisters at the birth of rivers, and who belongs to the middle region, with noble speech, hymns of the manes, and panegyrics of Nabhaka at the same time. Let all others be killed.” (यिरा गोत्यास्तुत्या, with speech, i.e. song or eulogy, विवृणां च मन्त्रभिः, यन्त्रीयैः स्तोमैः, equal to the respectable hymns of the manes and the panegyrics of Nabhaka—नाभाकस्य प्रकृतिभिः, at the same time Nabhaka was a seer, ऋषिर्नाभाको यजून्, who in his speech, called him one having seven sisters at the birth of these flowing rivers—यः स्यन्दमानानामासांभुवीषवे सप्तस्वसारवेनमाह वाग्भिः स मध्यम इति निदध्यते—He, Varuna, is called one belonging to the middle region; भवेय एव भवधि, now this is he himself, नमन्त्रामन्यके सर्वे, let all others be killed. By all others is meant, who bear enmity to us, who are evil-minded, i.e. whose minds or whose thoughts are sinful,—भा भूतलन्यके सर्वे ये नो द्विषन्ति पापधियः पापसंकल्पाः—Nir. X. 5.

Nabhakasya, also means “of the sky covered with clouds”—निपातस्याकाशस्य (नाभाकः नभते वयकर्मा—Nigh. II.19).

Pitrinam, पित्र्यां, of the seasons (भूतवो वे पितरः—SBr. II. 4.1.32. The colour of lightning (विद्युत्) at the beginning of the rainy season (month of *asadha*, ज्येष्ठ) indicates the forth-coming season:

वाताय कमिला विद्युदातपामाति सोहिनी ।
कृष्णा सयविनाशाय दुमिकाय विरा भवेत् ॥

If the lighting is of yellow colour, it indicates the forth-coming storms; if of intense red colour, then of abnormal hot weather; if of the dark colour, then it is indicative of utter destruction; and if white colour, then the forth-coming famine, if of ordinary usual colour, it indicates favourable and auspicious healthy and conducive conditions. Mahabhasya. II.3.13).

Hymn-42

The hymns have two triplets; verses 1-3 are devoted to Varuna and 4-6 to Asvins. The Rsi is *Archanas* or *Nabhaka* and the metre anustup.

For Varuna, see earlier notes; he has meted the measure of the earth; is a supreme monarch, he is wise guardian of ambrosia; with his reliance, one ascends in life the safe-bearing vessel to cross over all difficulties.

For Atri, Asvins and Nasatya, see earlier notes.

Hymn-43

For verse 31, see Nir. IV. 14.

Virupa Angirasa is the Rsi of the hymn and it is devoted to Agni and is in the Gayatri metre; Agni is the fire divine; He is the most adorable Lord, all-beholding; knows all that is born, the *Jatavedas*; he is able to consume vast forests with his smoke-bannered fires. borne by the wind, diversely spreading in the firmament. His station is in the waters, he clings to the plants, becomes their embryo and is re-born. One of the finest description of Agni is in this hymn.

3. *Arokah-iva*, आरोकाऽइव, like wild animals (आरोचमाना. पशव इव — *Sayana*).

Dat-bhib, with teeth (दत्तभिः दन्तैः—*Sayana*).

4. *Vrthak*, वृथक्—वृथक् diversely. See Yv. XXXIII. 2, where वृथक्, is for वृथक्.

5. *Ketavah*, ensigns. (केतवः शापकाः — *Daya*, on Yv. VIII. 40; rays, (करणाः—Yv. XXX. 31; प्रमानाणि—Yu. VII. 41; विविध जगत. वृथक् वृथक् रचनादि निषामका शापकाः प्रकाशयन्तरेष्ववस्थ गृणाः — *Daya*.)

6. *Dhasins*, food (पाति वन्दम्; पतुं पाति इत्यन्त नामसु पाठवत्—Nigh. 11.7).

7. *Tarunih*, तरुणीः, tender herbs (तदधी भोपधीः).

8. *Janjanabhavan*, जञ्जणाभवनम् = भस्मसाधनम् इति व्यसति कर्मसु पाठान्—*Nigh. I. 17*; blazing.

10. *Nisanam*, निसान = सिद्धान = Kisses

Juhvah, ladle (जुह्वं , जुह्वं होमसाधनमूताया जुह्वं —*Sayana*).

11. *Uksa*, उक्षः OX, (*Uksanna*) a, for the eater of the ox.

Vasannaye, वसान्नाय, for the eater of the marrow (वसान्नं यस्यासौ वसान्ना. —*Sayana*).

Somaprasthaya, सोमप्रस्थाय = सोमवृत्त प्रस्थाय, on whose back the libation is poured; bears the herbal plants on his back. (ox, fat and Soma libation). (सोमप्रस्थाय सोम-प्रस्थी येन तरुणैः = क्षमये —*Daya. on Yv. XX. 78*).

13 *Bhrgu-vat*, like *Bhrgu*, as by *Bhrgu* (*Bhrgu* = man of distinction (भृग्व इति पदानाम—*Nigh. V. 5*) विद्यायाऽविद्याया भर्जका निवारकाः, the one who dispels ignorance by his enlightenment.—*Daya. on I. 143.4; I. 127.7*.

Manusvat, मनुष्वत्, by *Manus*; by intellectuals.

Angirasvat, अगिरस्वत्, by men of vitality.

14. *Agni*, thou art killed by *Agni*, a sage by a sage, a saint by a saint and a friend by friend, See *Ait. Br. I. 16* : "For thou, O *Agni*, by *Agni*, sage by the sage, good by the good," (he says); one is a sage, the other a sage, one is good, the other good. "Friend with friend thou art enkindled" (he says); 'he is his own friend in that *Agni* is *Agni*'s (सग्ने मग्निना मित्रा मित्रेण सत्सक्तैति मित्रं दाता मित्रं इतरः तस्मिन्तरः सग्निनरः सप्रा सक्वा समिप्यत एतदेव ह वा प्रत्य त्व सप्रा । यदनिरम्भेस्तं मर्जयन्त सुक्नु पुरोयावान् माविष—*Ait. Br. I. 16*).

16. *Robit-asva*, रोहिदस्य, driven as if on red horses (one who has red horses).

18. *Angirastama*, अगिरस्तम, most vital among vital forces

19. *Manisinaab*, मनीषिणः, intellectuals (मनस ईश्वराः —*Sayana*).

Medhiraasab, मेधिरासः, men of wisdom (मेधाविनः —*Sayana*).

Dhibhih, with actions and thoughts (द्यौमि. कर्मभिः —*Sayana*).

Admasadyaya, for the attainment of food; for the furtherance of their property (अद्मसद्यः अन्नस्य भोजनाय —*Sayana*).

28. *Sahaskṛta*, procured by mechanical strength; i.e. by the process of attrition (सहसृष्टः सहस्रावलेन कृतरचासि —*Sayana*).

29. *Dhasim*, food (धासि अन्नं इति. —*Sayana*; Nigh. II. 7).

31. *Sram payaka-socisam*, शोरं पावनकषोचितं — (Praise) Agni of purifying flames, i.e. of pure light (शक्क दीप्तिम्), it rests through all (अनुशापिनमिति वा) or pervades all (आशिनमिति वा —*Nir.* IV. 14).

32. *Sardhan*, doing with speed, boldness of force (सर्वन् बलं कुर्वन् —*Sayana*; वेगं कुर्वन् —*Venkata*).

Hymn-44

The hymn is devoted to Agni, the Ṛsi is Virupa Angiras.

2. *Suktani*, सूक्तानि, Su+uktani, sweet spoken words.

5. *Haryata* (vocative), O propitious one. O 'amiable one; O

beloved (हयंत कामयमान—*Sayana*)

6. *Rtvijam*, the priest (ऋत्विजं ऋषी यष्टव्यम्, i.e. one that is to be adored in due season; see I. 1. 1, also ऋतुयष्टारं, i.e. one who offers in due season (*Sayana* on V. 22 2).

7. *Kavikratum*, him by whom the rites are performed (कविकर्तु कान्तकर्मणिम्); the wise; possessing sharp intellect; omniscient (कान्तग्रह, सर्वज्ञ—*Sayana* on III. 2.4; III. 14. 7; I. 1.5; कविः सर्वज्ञा सकलविद्यायुक्ता ऋतुः प्रज्ञा कर्म क्रमदर्शनं वा यत्त्वतम्—*Daya*, on Yv IV. 25; यमिन्=भौतिकम् on III. 2.4; कवीनां विदुषां ऋतुः प्रज्ञाकर्म वा यत्त्वतः यस्य स तम्—*Daya*, on III. 27. 12).

Kavi, कवि, wise. He is so called because his presence is desired (✓कन्), or the word is derived from ✓कृ, to praise (कविः श्रान्तदर्शनो भवति कवितेर्वा—*Nir.* XII. 13, on V. 81.2).

9. *Santya*, O giver of good (सन्तय भजनशील—*Sayana*); bestowing gifts, bountiful (only vocative in addressing Agni); may be derived from *Sat*. सत्.=benevolent, kind.

11. *Risatah*, those who injure (रीपत.=रिपतः हिंसकाः—*Sayana*) (रिष हिंसकाम्; रिषे=रेषणाय, हिंसकाय *Nir.* X. 45; cf. VII. 34. 17; V. 41.16, usually occurring with *Ahirbudhnyā*.

13. *Urjah*, ऊर्जः, food (usually energy, or fuel) (ऊर्जः घनत्व—*Sayana*; from ऊर्क=घन, *Nigh.* II.7)

Urjah-napatam, source of energy, son of food.

14. *Agne*, O fire of spirituality.

Barhisi, बर्हिषि यज्ञे; in the hearts.

Devaih, divine attributes.

16 Apam retansi, seed of aquatic life, (सर्वां रेतसि त्वाग्र जंगमादमकानि भूतानि—*Sayana*); the seed of waters, the movable and immovable productions of the creative waters.

21 Sucivrata-tamah, the purest offerer; extremely pure in functions (सुचिव्रततम अतिशयेन सद्यकर्मा—*Sayana*).

23 Yat syam aham tvam, tvam va gha sya aham, If I were thou or thou wert I; or if I were rich like you or you were poor like me.

24. Kam, कम्- -य- and -cum.

Vibhavasuh, rich in splendour (विभवसुः दीप्यमानः; —*Sayana*).

25. Dhrtavrataya, to the observant of pious rites (धृत्वव्रतस्य धृतकर्मण —*Sayana*)

Vasrasah girah, my loud praises, (वाश्रास वास्रसकीलाः गिरः स्तुतयः — *Sayana*).

26 Visvadam, all-consuming; all devouring, the devourer of entire oblation (विश्वद सर्वस्य हविषोस्तारम्—*Sayana*).

Puru vepasam, the performer of numerous acts, (पुरुवेपसम् बहुकर्माणम्—*Sayana*).

27. Stomaih, स्तोमैः praises (स्तोत्र-)

28 Santya, see note on Verse 9 (सन्त्य सज्जीय, adorable even phala-prada, फलप्रद, or giver of success)

सन्त्य (vocative)—I.15.12, 36.2, 45.5, 9, III.21.3, V.61.3, VIII.19.26, 44.9; 28

29. Adma-sat, seated at the oblations, see *Adma-Sadyaya* : VIII.43.19

अदमःसत् — I.124.4; VIII. 44.29

अदमःसवः — VI. 30.3

अदमःसदाम् — VII.83 7

अदमःसदाय — VIII 43.19

अदमःसह — VI. 4.4.

30 Kave, O wise (कवे कान्तकर्मन् !—*Sayana*).

Duritebhyah, prior to sins (or enemies), or misfortunes (दुरितेभ्यः पापेभ्यः).

Mrdhrebhyah, prior to assailants, (मृध्रेभ्यः हितकेभ्यः).

Hymn-45

For verses 1, 20 and 37, see Nir. VI. 14, III.21 and IV.2 respectively.

1. Anusak, आनुषक्, it is the name of a series in succession (आनुषक् इति नामानुपूर्वस्य । अनुपवत भवति —Nir. VI.14). Also आनुषक् आनुकृत्ये.

Strnanti barhih anusak, स्तृणन्ति बहिः आनुषक्, they spread the grass successively.

For *Anusak*, घानुपक्, see : I.13.5, I.52.14, 58.3; 72.7, II.6.8, III.11.1; 41.2; IV.4.10; 7.2; 5.12.3; V.6.6; 10, 9.1; 16.2; 18.7; 21.2; 22.2; 26.8; VI.5.3; 48.4; VIII. 44.8 etc.

(घानुपक् = घनकुल, II 6.8, घनकुलतया I.58.3; घानुकूल्ये VI 48.4—*Daya*).

2. *Prthuh svaruh*, broad their sacred shaving वृषु स्वरु ; *Svaru* is not explained by Sayana, it is the first shaving or splinter from the sacrificial post—*Wilson*. See *Katyayana*, VI. 4.12, VI. 9.12.

स्वरुः —IV 6.3; VIII 45.2; स्वरुणां VII.35.7.

Svarum, the giver of heat, the sun (स्वरु तापकमादित्यम् —*Daya*. On I.92.5; *Svaruh* = स्वरु उपदेष्टा, the instructor, *Daya*. on IV.6.3; *Svarunam*, स्वरुणां = यज्ञशालास्तम्भशब्दानाम्—of the sound coming from the sacrificial post); स्वरुः शब्दोपनायकः—*Unadi* I 10 (स्वरुः - स्वरुन्त उपतप्यन्ते प्राणिनोज्जेनेति स्वरुः वच्यं वा).

3. *Ayuddhah*, Unopposed powerless to combat (अयुद्ध इत् प्राणयोद्धेय). See also I.32.6. (अयोद्धेयः).

5. *Apsah na*, like a stately elephant (अप्स न दधंनीयोरुज इव—*Sayana*; *apsah* is also beautiful lightning. See *Nir.* III.5 and V. 13 for अप्सस् (विरिणीते अप्सः —I.124.7; अप्स इति रूपमात्र—*Nigh* III.7); displays her beauty like a smiling damsel).

Apsas, is a synonym of beauty: it is derived from the negative of √प्स, to devour; it is not to be devoured, but to be gazed at, or to be made pervasive. It is for clear perception (*Sakapuni*). In "whatever forbidden food," *apsas* signifies something which is not to be eaten.

From *apsas* is also derived the word '*apsarah*', one who possesses a beautiful person (*Nir.* V 13).

Girih, गिरिः, cloud—Nigh. I.10.

7. Svavayā, स्ववयूः, borne by excellent vital energies, desirous of gallant steeds (स्ववयूः कल्याणमस्तमिच्छन्—*Sayana*).

8. Vajrin, वज्रिन्, O strong and resolute.

13. Gayam, गयम्=गृहम् (गयं गृहमिवो वपद्वयेभ्यो रलकम्).

Adarinam, the opener (आदारिणं आदत्तारम्—*Sayana* cf. VIII. 24.4).

Arujam, आरुजम्, guarding from harm.

14. Panim, the trader; barterer, (see I.33.3, also).

15. Vedah, वेदः, wealth; treasure (*Nigh.* II.10; see VII.15.3).

Revā, रेवान्, opulent (रेवान् धनवान्—*Sayana*).

Adasurih, the miser, one who does not give alms (अदासुरिः अदानशीलः—*Sayana*).

20. Rambhah, रम्भः and pinakam, पिनाकम्, are synonyms of staff. *Rambhah*, i.e. people grasp it: We grasped thee as decrepit people their staff (या त्वा रम्भं न विजयः ररम्भ). The sense is that we lean on thee as decrepit man on their staff (रम्भः पिनाकमिति रम्भस्य । रम्भं धारयन्त्य एवम् । धारयामहे त्वा जीर्णं हव रम्भम् —*Nir.* III.21).

24. Goparinasa, by sincere dedication; also by the *Soma* mixed with milk (गोपरीणसा एवमेव ययस संमिश्रितेन गोघेन—*Sayana*).

Gaurah—Buffalo (*Wilson*); deer (गौरः वृषः, deer or a beast—*Sayana*).

26. Kadruvah, pertaining to Kadru,—the name of a Rsi; a sincere seeker; *Kadru* is also pitcher. *Kadruvah* word does not occur anywhere else in the Rgveda.

27. Yadau, यदौ, from *Yadu*, people toiling hard. See earlier notes on *Yadu*.

Turvase, तुर्वसे, from तुर्वस, Turvasa; see earlier notes; also intellectual people; active person keen to obtain the four fruits: *dharma*, *artha*, *kama*, and *moksa*.

Ahnayayam, अह्नायाम्, day to day miseries. Name of an enemy (*Wilson*; *Sayana*). The word does not occur anywhere else in the Rgveda. Macdonell and Keith have taken no note of it. Also *ahnu* = he prevailed indisputable in battle.

Turvane, in the combat or battle (तुर्वणे संग्रामे—*Sayana*).

29. Rbhuksanam, ऋभुक्षणम् = महान्तम्, mighty; see earlier notes:

ऋभुक्षणः — VII.48.1; X.92.11; (vocative); IV.37.3; 5, 7; 8; VII.37.1; 2; VIII.7.9; 12; 20.2; X.93.7.

ऋभुक्षणम् — I.111.4; VIII. 45.9; 93.34; X. 74.5.

See also ऋभुक्षः (Nigh. III.3; महन्ताः; Nir. IX. 3; king of the Rbhus).

Tugrya-Vrdham, तृग्ग्यावृद्धम् = तृग्ग्यवृद्धम्, augmenters of water (उत्पत्त्यवर्धयितारम्—*Sayana*; तृग्ग्या = water, Nigh. I.12).

30. *Trisokaya* for attaining three splendours; for the one with triple splendour (see also X.29.2), for *trisoka* or for people of three reg. ons. (त्रिसोकय त्रिसोकास्यर्षेभ्यः—*Sayana*), *Trisoka* being the name of an ancient mythical Rsi (I.112.12, VIII 45 30, also Av. IV. 29.6). A Saman or chant, named after him is referred to in the *Pancavimsa Brahmana* (VIII.1)—*Macdonell and Keith*,

Also the one who has regrets for being involved in malicious qualities, actions and temperaments (त्रिषु दुष्टं शुश्रूकर्मसमापय्य शायामस्य विदुषः —*Daya*, on I.112.12).

Girim, cloud (गिरि मेघम्—*Nigh.* I.10).

37. See *Nir.* IV 2. O men, what friend has said, "Unprovoked I have killed my friend! Who flies from us."—Here the word *मर्या*, *marya*, is synonym of man, or it may be a synonym of boundary (since boundary is settled by men) (मर्या इति मनुष्यनाम मर्यादाभिधानं वा स्वात् मर्यादा मर्यादादीयते). Boundary is the line of division between two bounded places (मर्यादामर्यादयो विभागः).

Meṭhati (मेवति) means to provoke (मेवतिराशेषकर्ता—*Nir.* IV.2).

Hymn-46

1. *Tva-vatah vayam smasi*, त्वाद्वतः वयं स्मसि "We belong to one like thee; since none other is like Thee, we are Thine."

8. *Nrbhili*, from men from foes (नृभिः नृभ्यः वनृभ्यः—*Sayana*).

9. *Taruta*, the deliverer from enemies (तद्वता वनृणा नारकः—*Sayana*).

12. *Visve manusa*, all men; all priests associated with men (विश्वे

सर्वेष्वन्वयंवादयः मानुषा मनुष्य सम्प्रत्ययः —*Sayana*).

14. *Vah*—यः यमं you all (*Sayana*); or for your sake (यो युष्माकं हिताय—*Sayana*).

Vaco yatha. वचो यथा in your words, or, i.e. in the Gayatri or Tristubh metre (वचः चागम्यमदीया यथा येन प्रकारेण प्रवर्तते चागत्या विष्टभा या—*Sayana*).

15. *Nunam-atha*, नूनमथ, it is not नूनमथ (नूनं + मथ) as mistaken by *Sayana*.

16. *Athyatha* (अथि + मथ); it is not अथाथि or अथ्यथ as mistaken by *Sayana*.

17. *Visva-manusam marutam iyaksasi*, thou art worshipped of all men: thou showest favour to all men and the Maruts; or to the Maruts who are known to all men (cf. VI. 49.4).

18. *Ajman*, with streaming trains of clouds, along with vehemently flowing waters (अजमभिः वनेः नलकरैर्दकेः —*Sayana*), *ajman* is also गमनम् cf. I.112.17; also *sungrana*—सङ्ग्राम combat, Nigh. II.17; cf. I.112.17)

19. *Codayat mate*, O impeller, O inspirer; O thou whose mind sends or brings wealth to this worshipper (चोदयन्मते । चोदयन्तो धनं प्रेरयन्तो मत्त्रियंस्त सः—*Sayana*). Also see V.8.6, where it is applied to *Caksuh*, eye: चक्षुः चोदयन्मति, having the mind as its instigator.

20. *Bhujiyam purvyam* (cf. VIII.22.2.), these are the two epithets applied to the chariot of the Asvins, *Purvyam*, going before in the battle and *Bhujiyam* the preserver of all. (पूर्य्यं सङ्ग्रामेभ्यः प्रतो गन्तारं; भुज्यम्—“भुज्यपासने”, सर्वं स्व रक्षकम्—*Sayana* on VIII.22.2); also भुज्यं धीवयितारम्; पूर्य्यं शब्दम् —*Sayana*).

21. *Ivat*, ईवत्, समनयत् ययादितक्षणम्, such, so great.

Purtam adade पूर्तं प्रादध, would receive this complete gift.

Vasuh वसुः, god-dependent having reliance in God. (कामयमाना—विद्वज्जन—*Dujya*, on I 129.1)

Prthusravas, possessor of immense treasures; far-famed (in mythology, a king of this name).

The term is mentioned twice in connection with *Vasa*, वस— I.116.21; VIII.46.21. In the present verse, it refers to the generosity of वसुधवस कनीता. For the episode, see the Sankhayana Srauta Sutra.

Asryah, अस्यः=अस्यपुत्रः, if refers to *vasa* as the son of *Asu*. (See I.112.10; 116.21; VIII.8.20; 24.14, 46.21; 23; 50.9; X.40.7).

Kanite, कान्ति, loving Lord. The word occurs twice in this hymn also:

कान्तिवस्य—VIII.46.24.

कान्ति —VIII.46.21

27. *Aratve*, अरद्वे for the courteous (the term occurs nowhere else in the R̥gveda)

Akse, अक्ष, for the liberal

Nahuse, नहसे, for men.

Sukṛtvani, सुकृत्स्वनि, determined to perform noble deeds.

These names Aradva, Aksa, Nahusa, and Sukrtvan are regarded in mythology as either the officers of Prithustravas or other Kings.

सुकृत्तनि — VIII.46.27

सुकृत्तने — VIII.13.7

नहुषः — I.122.8; IO.11; VII.6.5; VIII.83; X.49.8; 80.6; 99.7

नहुषस्य — I.31.11; V.12.6

नहुषा — VI.26.7

नहुषे — VIII.46.27

नहुष्यस्य — X.63.1

नहुष्याचि — IX.88.2

नहुष्येभिः — IX.91.2

28. *Asvesitam*, inspired by vital energies (or horses) (अश्ववित्तमश्व-
प्रापितम्—brought by horses—*Sayana*).

Rajesitam, राजेवित्तम्, brought by camels or mules (रजः शब्दनाम्ना एवमे-
षोच्यते—*Sayana; Venkata*).

Sunesitam, सुनप्रापितम्, brought by dogs.

Ajma, food (अजम प्रापितम्—*Sayana, Nigh. II.7*).

Hymn-47

The Adityas, as well *usas* (उषस्, dawn) are the deities. Various self luminary bodies in the celestial region are the Adityas; or different solar rays of the widest spectrum are the Adityas. The Adityas advert evils: they are giver of happiness, as birds spread their wings over their young. Their aids are void of arms. It is only through painful means that their favours are gained, but he whom Adityas visit gains riches without difficulty. (1—7), Aditi, the mother Infinity, the *Prakṛti* is the mother of Mitra, Aryaman and Varuna (9) The Adityas give us cattle, milch kine and male offsprings (12).

Trita Aptya ought to be free from all evils (the evils of physical, mental and spiritual realms, *tri*, the three), the Adityas, and the *usas* help in eradicating these evils (13-16) *Usas* is invoked to get rid of evil dreams, ill-omened dreams (14-18).

Anelhasah vah Utayah su utayo va utayah, this is the refrain of verses 1-18; your aids are void of harm; your aids are true aids (अनेहसः वः ऊतय दुःऊतयः वः ऊतयः).

4. Visvasya gha it, विश्वस्य घ इत्, of every one (who does not offer sacrifice; सर्वस्याप्यघटुः—*Sayana*).

6. Parih-vṛta it ana, परिहृवृता इत् अना, by painful means; by observing penance etc. (परिशीष्टितेनैव तपो निषमादिना—*Sayana*).

Ana jaanah, the living man; the man that breathes (अना प्राणयुक्तः जगः—*Sayana*), one endowed with life; cf. IV. 30.3. निषवे च न इत् अना त्वा—*Sayana*—"Verily men succumb through the loss of wealth given by you"—*Wilson*.

Asha vah (आश वः), swiftly moving (आशयनं शीघ्रं यमनाः According to the *Pada-Paṭha* आश and वः are separate terms, but *Sayana* in interpreta-

tion has combined into one **प्राप्तवः**).

7. **Sa-prathah sarma**, सप्रथः शर्म=तनाम प्रथनाः धर्मतः पुष्टमृता वा शर्मं सुधम्;
You have given great (सप्रथः) happiness (शर्मं).

Tam tigmanam, that fierce or harsh (तिग्मं तीक्ष्णं).

Tyajah, wrath, anger (त्यजः क्रोधनामैतत्—*Sayana*).

9. **Revatah**, (*Nigh.* II.13) wealthy; rich (रेवतः धनवतः—*Sayana*)

Aryamaah, अर्यम्नाः, of Aryaman; of the vital wind.

10. **Tridhatuh**, Three *gunas*; three elements; three-fold—the three, cold (शीत), heat (घातप) and moist or wet wind (वात), (See VI.67.2 in connection with वरुण्यम्—शीतवातातपानां वारयितुः; also त्रिवरुण—VII.18.21—शीतातपवर्षाणां निवारकम्—*Sayana*). According to Dayananda we have: त्रिधातवः (1)—अस्थ, रजस् तपस्, (V. 47.4) three elements; (2) अस्ति, यज्जा, वीर्यं—Yv. XXI. 37). (bone, marrow and semen).

त्रिवरुणः (three abodes)—1. शीत (cold), उष्ण (hot) and वर्षा (mois-
ture)—(VI.46.9).

2. भूमि. (ground), भूतः (underground),
मन्तरिक्ष (midspace) (Yv. XXI.55).

3. उत्तम (best), मध्यम (middle), निहृष्ट
(worst)—(VI.15.9).

4. प्राणमयिक (spiritual), मानसिक (mental), and
बाह्यभौतिक (physical) Yv. XV.1) pleasures.

5. Rains, winter and summer (V.4.8).

11. *Sajiribham*, secure destination (सुतीर्यं शोभनावतारं प्रदेशम्—*Sayana*); secure place to land (षाट्) by the side of river.

Spasah, स्पशः, visible, shore (स्पशः स्पष्टाः, स्मिताइत्यर्थे—*Sayana*); from √स्पश्, to see: As a man standing on the shore looks down on the water below or on someone in it (यथा कूलस्थः पुरुषोऽप्योमतमूदकं जिज्ञासुस्तत्तस्यं मनुष्यं वा—*Sayana*).

12. *Na avayai na upayai* (न भवय्यै न उपय्यै), neither to threaten nor to assail us; nor to him who threatens or assails us. (भवयै हिंसितुं भययच्छते, उपय्यै उपययच्छते—*Sayana*).

13. *Trite aptye*, त्रिते षाट्ये, *Trita Aptya* was a deity dwelling in remote distance, and consequently evil was sought to be transferred to him (Av.XIX. 56.4)—*Trite Aptye asmat are dadhatana*, keep it far from us in *Trita Aptya* (*Roth*), *are* (षाटे) means far or at a distance (षाटे दूरे—*Sayana*).

14. *Tritaya Aptiyaya para vaha*, त्रिताय षाट्याय परा वह, keep it far away for *Trita Aptya*.

The *Asvalayana Grhya Sūtras* prescribe the verses 14-15 to be recited after an unpleasant dream.

Trita-Aptya are the three accessible regions (physical, mental and spiritual) the three regions of self-consciousness in which dreams submerge and from which dreams again rise.

15. *Niska*, gold or gold ornament; *niska*, is also a gold coin. (4 *Survarnas* = 1 *Niska*). See:

निष्कशीव—V.19.3

निष्कम् —II.33.10; VIII.47.15

निष्कान् —I.126.2

निष्कशीवः —निष्क चतुस्त्रोवरुण-श्रुतिमामूषणं श्रोत्रापां यस्य सः —*Daya. on V.19.3*;
निष्कं सुषणाऽऽमूषणम् —*Daya. on II.33.10*; निष्कान् श्रोत्रापां श्रुतिमामूषणम् —*Daya. on I.26.2*)

16. *Tad-annaya*, let the eating of honey etc. perceived in a dream produce happiness as in a waking state (तदन्नाय । पदेवजागरावस्थायां भोजयत्येव प्रसिद्धं मद्युपायसादि स्वप्नेऽपि योग्यं इत्यर्थः. —*Sayana*).

17 *Kalam*, कलाम्, parts (proper parts, heart etc. as fit to be cut to pieces)—The word occurs nowhere else in the *R̥gveda*.

Safam, शफम्, hoot (or bones etc. as unfit). See *Taittiriya Sam VI.1.10*; here शफ= 1/8 of the value of a cow, and कलाम् as very small portion in the sale and purchase of Soma or कलाम् = 1/16 of the value of a cow. The word शफम् does not occur anywhere else in the *R̥gveda*; though we have

शफाऽऽपणः — X.44.9

शफाऽऽपणम् — X.87.12

शफाऽऽपणः — I.33.14

शफम् — VIII.47.17

शफाऽऽपणम् — III.39.6

शकात् — I.116.7; 117.6

शकानाम् — 163.5; V 6.7

शकीऽयम् — II.19.3.

(शकेषु गवादि घुर विह्वेषु च्युतः पतितः प्राप्तिवतो यः सः शकच्युतः—*Daya*, on I.33.14); शकत् घुरात्, शंकयति प्रापयतीति शकीवेगस्तस्माद्वा—*Daya*, on I.117.6; शकानां च कणति तेषां (वेगानाम्)—*Daya*, on I.163.5).

Hymn-48

For verses 7 and 10, See Nir. 7 and VI.4 respectively.

The entire hymn is devoted to *Soma*; which is an ecstatic elixir of life, which man by his life's efforts oozes out in the Anandamaya and Vijnanamaya Kosas or the inner-most core of the body complex. This there becomes the sap of life. It creates love, thrill and appreciation for the Highest Self, His creativity, and His love.

The Soma, as the sap of life, is enjoyed by all gods (the sense-organs), including Indra, the individual self. It emanates from the Highest Self, (1-2); we become immortal when we drink *Soma*, (3); It becomes the bliss of our hearts (4); it delivers one from sickness (5); it kindles our life, and is spiritually exhilarating (6). King Soma prolongs our life (7). Soma blesses us for our welfare, (8) and is the guardian of our bodies (9). Soma has been placed within us (10). When the mighty Soma climbs into us, our life is prolonged and we get rid of all sickness (11). On its accounts, we the mortals become immortal (12). May be ever be dear to Soma (14). It nourishes us from all sides; may it guard us from behind and front (15).

2. Srausti-iva, like the swift one (घोस्टी । घुस्टीति शिप्रनाम । तत्सम्बन्धो घोस्टी । शिप्रगाम्यश्चः —*Sayana*); like the swift moving horse.

7. *Abani-iva vaserani*—"may we with an active mind partake of thy pressed Soma, as if it were paternal property. O king Soma prolong our lives as the sun prolongs the summer days."

Days (वासराणि) are so called because they are of different courses (वासराणि वेसराणि निवासनानि यमनानि च वा), or they are bright, or they pass away.

9. *Vasyah*, best of all (वस्यः श्रेष्ठान्).

10. *Rdudarena sakhya saceya*, रदुदरेण सख्या सचेय, *Rdu-udara* means Soma; its inside (रदर) is soft, or it is soft inside the man. (रदुदरः सौम्यः । रदुदरः । रदुदरेष्विति वा—*Nir.* VI.4).

12,13. *Pitarah*, parents.

14. *Nidrah*, dreams (निद्रः स्वप्नः —*Sayana*).

Visvaha, विश्वह, always; all the days (विश्वह सर्वेष्वप्यहःसु —*Sayana*).

Vayodhah, the giver of food (वयोधाः वयोऽधाः धनदाता—*Sayana*).

Hymns-49-59

The Valakhilya Hymns

The eleven hymns of the Eighth Mandala of the *R̥gveda* from 49-59. are commonly known as the *Valakhilyam*, वाखिल्यम्. Their *R̥sis* and *Devatas* are as follows:

<i>Hymn</i>	<i>R̥si</i>	<i>Devata</i>	<i>No. of verses</i>
49 (i)	Praskanva	Indra	10
50 (ii)	Pustiguh	Indra	10

51 (iii)	Srustiguh	Indra	10
52 (iv)	Ayuh	Indra	10
53 (v)	Medhyah	Indra	8
54 (vi)	Matarisvan	Indra (Visvedevah, 3, 4)	8
55 (vii)	Kṛsah	Praskanva —Danam	5
56 (viii)	Prasadbrah	Indra Agni-Surya, 5	5
57 (ix)	Medhyah	Asvinau	4
58 (x)	Medhyah	Visvedevah	3
59 (xi)	Suparnah	Indra-Varuna	7

All the ṛsis belong to the family of Kanva, and the total number of verses are 80. With the exception of the hymn 55 (which relates to the munificence of Praskanva), the *devata* of the first eight hymns is Indra; Indra-Varuna pair is of the hymn 59, Visvedevah of the hymn 58.

The *Bṛhaddevata* takes notice of only 8 hymns (VIII, 49-56); "Now the following (49-56) eight hymns by seers of ardent brilliance, are addressed to Indra; but the twenty-sixth Pragatha couplet here (VIII.54. 3-4) is addressed to Visvedevah. The last verse (अपेत्यग्निः, 56.5) is to Agni, but the ending of this verse विवि दृषो अरोच is devoted to the

Sun." The *Brhaddevata* makes no reference to the hymns 57-59; and hence according to certain authorities, the Valakhilya Hymns are only eight in number. This is in agreement with the Kashmir Khila collection, which (Chapter III. 1-14) only contains the first eight (VIII 49-56), introduced with the words वासवित्वाः परेष्टी (II.19).

The Taittiriya Aranyaka recognizes the *Valakhilyas* along with the *Vaikhanasas* and *Apam* as follows: ये नखाः । ये वंखानसाः । ये वालाः, ते वासवित्वाः । यो रसः सोऽज्ञात् । (from the intent determination of Prajapati were born Vaikhanasa seers from *nakha*, nails; Valakhilya seers from *Vala* (वाल) or hairs, and the marine creatures like tortoise (*kurma*) from the body sap or essence—प्रजापते सत्यसंकल्पात् तत्सकल्पानुसारेण तत्तद्वस्तुत्ववत्ते; तस्यमरीरस्य ये नखाः प्राप्तस्ते वैधानस नामका मुनयोऽभवन् । ये च धारीरवास्ताः केषास्ते वासवित्व्य नामका मुनयोऽभवन् । यः क्षिरस्य रसः सारांशः सोऽसौ मध्ये काचित् कूर्मोऽभूत्—Taitt. Ar.I.23.

The Valakhilya hymns are known as supplementary hymns to the Book VIII of the *R̥gveda*, as if, they were not the original part of the revealed Samhita. The word *Khila* (खिल) and *Khilya* (खिल्य) appear to have the same meaning. According to Roth, these terms denote the waste land between the cultivated fields, but he admits that this sense does not suit the passage of the *R̥gveda* (अग्निने खिल्ये निश्वाति देव्यम्—VI.28.2; खिल्ये खण्डेषु भवे—*Daya*.) in which it is said that God places the worshipper on an unbroken *khilya* (अग्निने खिल्ये), and he accordingly conjectures the reading अखिल्य अग्निने, the land unbroken by barren strips. According to Oldenberg, *Khilya* means the land which lay between cultivated fields, but which need not be deemed to have been unfertile.

The second reference to *Khilyas* in the *R̥gveda* is X 142.3. (उत्त खिल्या उर्वराणां भवन्ति). These are the only two places where the word *Khilya* occurs in the *R̥gveda* (VI.28.2; and X.142.3). The words *Vaikhanasa* and *Valkhilya* do not occur in the *R̥g.* text.

In the *Sarvanukarama* (Index) of the *R̥gveda*, there is no reference to the hymn 58, (१८ सूक्तविषये सर्वानुक्रमं सूत्रं नास्ति).

Khila-hymns in Book I—It is said that after the Hymn 73 of Book I (which begins with the Pratika (रविनेयः सितवृत्तो), there were eleven Khilas, ten of which were addressed to Asvins and one to *Indrayaruna*; for them, we have a reference in the *Bṛhaddevata* (III.119) as follows : यथाश्विनानीमानोति इन्द्रायणयोस्तुतिः । This eleventh Khila, devoted to Indra-Varuna appears as the eleventh Valakhilya Hymn VIII. 59 (xi), the seer of which according to the *Sarvaniukramani* is *Suparna*. This collection of the eleven Khila hymns in the Book I is spoken of in the *Rgvidhana* I.20.3 as the eleven purifying *Suparna* Hymns. (सोपनीति पवित्राणि सप्तशतस्यैकादश) Of the ten Asvin Hymns, we know only the Pratikas of two (viz चाववद्विषाम—of the first, and one of the others अन्तरागन्तु सवुनो वृत्तस्य).

Valakhilya and the Aitareya and Kausitaki Brahmanas—The Valakhilya hymns have been used at several places in the Aitareya Brahmana, usually along with the Nabhanedistha (नाभानेदिष्ट), *Vṛsakapi* (वृषाकपि) and *Evayamarut* (एवयामरुत): V 15. (xxii.10); VI.30 (xxx.4); VI.36 (xxx.10). The Kausitaki Brahmana of the Rgveda school also refers to the Valakhilyas (xxx 4; xxx 8): I shall quote the latter one : "Having recited the strophe and anti-strophe, he recites the Valakhilyas; the strophe and antistrophe are the body, the Valakhilyas the breaths; these breaths are not separated (from the body). They say "why are they (called) Valakhilyas?" That which is not in contact in two fields, they call *Khila*; these breaths are a hair (शस्त्र) in breath and are not separated; therefore are they Valakhilyas.

Padapatha (पदपाठ)—Just as the Pada Pathas are available for other Rg. Hymns, similarly they are also available for the Valakhilyas. This also shows that reverence to the Valakhilyas was shown as much as to the other Rg. Hymns. Dayananda in his *Caturved Visaya Suci* चतुर्वेद विषयसूची, refers to the hymns (astaka VI, adhyaya 4, varga 14-31, with पदार्पविद्या), as the usual subject matter.

Arguments against these Hymns—

Sayana in his commentary has not commented on the Valakhilya Hymns. The Sayana Commentary, edited by the Vaidika Samsodhana

Mandala, Tilak Maharashtra University Poona (1941) gives a very recent Commentary of the Valakhilya verses, procured from the Government Sanskrit Pathshala Library, written by an unknown scholar. It might have been written by a Pandit of Punya-pattana, Poona (Pune). Venkata Madhava has commented on the Mandala VIII of the R̥gveda, but he does not comment on these Hymns. The Nirukta of Yaska gives no reference to the hymns of the Valakhilya. Wilson's and Griffith's translations include these hymns only in the form of Appendix. Of course Cowell (in Wilson's Translations) and Griffith both of them have given their excellent translations on their usual lines.

The following words occur only in the Valakhilya Hymns and nowhere else in the R̥gveda : नीपातिपिम्, पुष्टिगो, शुष्टिगो, सांवरणो, पापंद्वाणः, दस्यवेष्टक, पूतक्तु, पूतकृता, अजुनस्, दक्षोष्प, दक्षमित्र, क्षीष्ट ।

Hymn-49

The R̥si is *Praskanva*; प्रस्कन्व; the deity Indra and the metre is Pragatha (the odd line *Brhati* and the even *sato-brhati*).

Satanika-iva, सतानीकाश्च, like a weapon with a hundred edges (Cowell); with a hundred hosts (*Griffith*); with a large number of armies of enemy (सतानीकेष्वप्रपरिविशान्येष्वरिषु सेनानि); the commander of hundreds of battalions; Lord of hundreds of powers.

Dhr̥ṣṇaya, धृष्ण्या, with boldness.

Dasn̥se, दास्ये, for the charitable person; for the offerer.

Gir̥h rasah, गिरेः रसाः, like the water brooks from a mountain as water-streams from clouds (गिरि=मेघनाम=पर्वत, Nigh. 1.10).

Vytr̥ṇi, व्यत्रिणि, sins, evils, nescience.

3. **Girvanah**, गिर्येणः, O, the one praised by the speech of devotee (गिर्येणः योमिचंनदीयेभ्यः; Lover of the song (*Griffith*); Lover of hymns (*Wilson*).

Madah, exhilarating (मदाः हृपकराः).

Apo na okyam sarah, as waters flow to a lake, the reservoir.

Indavah, exhilarating; pleasing; the soft-hearted one (Soma juice);

4. **Anehasam**, always protecting, incomparable, matchless; free from sins.

Pratarnam, capable of taking across through difficulties; helpful (प्रतरणं प्रवर्धनम्); strengthening;

Vivaksuan, pleasing; swelling, praise worthy, energy giving, (विवक्षणं प्रतिशयेन शतुस्त्यम्).

Ksudra-iva, क्षुद्रा इव, like the small honey-bee; like the meek and humble (क्षुद्रेव दीनेभ्य इव).

Dhṛsat = dṛśad (दृषद् = दृषप् = millstone).

Kirasi nah Ksudreva dhṛsat, scatter thy gifts over us, eva = as the dust (*Griffith*); pour out treasure for us just as the millstone pours out meals (*Cowell*).

Tmana = atmana, तमना = आत्मना, but itself (स्वयमेव).

5. **Stomam**, to our laud (*Griffith*); to our praise (*Cowell*).

Hlyanah, urged on (ह्रियानः श्रेयमाणः).

Sotrbbh, by the Soma-pressers (सोतृभिः सोमाभिषवकृद्भिः).

Dhenavah, words or speech; cows; milk-products.

6. **Udri-iva avatah**, उद्री शय अवतः, as a plenteous spring pours forth its stream; as an abundant fountain pours out its streams. (उद्रीव । उदकान् उदकवान् अवतते न कूप इव स यथा उत्थासि सेकने जल सरति तद्वत्) *udriya*=one with the raised mouth.

Vibhutim aksita-vasum, विभूतिमक्षिता वसुम्, prosperity with unfailing wealth.

7. **Asubh**, with swift ones, with speeds (आसुभिः शीघ्रगामिभिः with speedy horses, शीघ्रगामिभिरसुभिः). **Ugrebhh**, with mighty ones (उग्रेभिः उद्गूयमानैः Indras horses are said to be swift and mighty ones.

8. **Harayah**, steeds coursers; horses; rays.

Asavah, आसवः, speedy.

Vata-iva prasaksinah, swift to victory like the winds (*Griffith*); over-powering like the winds (*Wilson*) (वाता इव प्रसक्षिणः वायव इव प्रकर्षेण संवृत्तमानाः).

Manusah apatyam, Manu's seed (*Griffith*); race of Manu (मनुवः वनोः मनुष्यं मनुजगतेषु यजमानम्) *man*, the house-holder or *Yajamana*.

Pariyase, encircles (परीयसे सर्वतः प्रागच्छति).

Vism svardse, whole heaven becomes visible: (विस्वं स्वः स्व स्वर्गं

दृष्टे द्रष्टुमिच्छति).

9. *Medhyatlthi*, mendicant, a seer of this name (मेध्यातिथि); in mythology, the one whose guests are respectable and dedicated (मेध्यातिथिन् मेध्याः संभक्तोपाः पवित्रा पतिपयो यस्य तम्—मिल्पिजनम्—*Daya*, on I.36.17; मेध्वैरतिविभिर्दुःस्तोऽभ्यापकः—*Daya*, on I.36.10; पवित्रैः पूजकैः क्षिप्यमयं दुःस्तो विद्वान्—*Daya*, on I.36.11).

Nipatlithim, the name of a seer (नीपातिथिन्); leading ascetic; the respectable person who shows the right path.

नीपऽतिथिन्—VIII.49.9

नीपऽतिथी—VIII.51.1.

The name occurs only in the Valakhilya hymns, and that too only at these two places:

The hymn VIII. 34 of the Rgveda is also assigned to this Rsi by Anukramani. A *Saman* or chant of his is mentioned in the Pancavimsa Brahmana (XIV.10.4).

10 For *kanva* and *trasadasyu* (one who is a terror to infidels); See earlier notes.

Pakthe, in the one matured in experience; in *paktha* (पक्थ), a favourite of the Asvins. Name of a king in mythology. *Paktha* is also the name of a people (VII.18.7); as one of the tribes that opposed the Tṛtsu-Bharatas (तृक्ष भरत) in the *Dasarajna* (दाशराज) of battle of the ten Kings. In the three passages of the Rgveda (VIII.22.10; 49.10; X.61.1), a *Paktha* is referred to as a protege of the Asvins; the second passage connects him with *Trasadasyu*, whose tribe, the *Purus*, were aided by the *Pakthas* in their unsuccessful onslaught on *Sudas* (सुदास). In the third passage, he seems specified as *Turvayana* (तुर्वयिन), and appears

as an opponent of Cyavana (ष्यवान्). Probably, therefore, Paktha in all cases denotes the king of the Paktha people. (*Macdonell and Keith*).

Dasavraja, (दशवज्र) is the name of a protege of the Asvins in VIII.8.20; 49.1; 50.9.

See our earlier note. Men of all round discipline; one with ten disciplined organs of sense and action.

Gosarya, (गोसर्ग), the name of a katriya; the name of a protege of the Asvin (VIII.8.20; 49.10; 50.10). See earlier note. *Go* (गो)=string of a bow; *sara* (सर)=arrow; *gosarya*, for a trained archer.

Hymn-50

1. **Sakram**, शक्रम्, All-potent, almighty Lord; an epithet of Indra.

Sahasra-iva manhate, सहस्रेण इव मंहते, one who gives as it were, in thousands.

Suvate, सुवते, sheds the juice; one who shows intense devotion.

Stuvate, स्तुवते, one who worships.

Sradhasam, precious wealth (सुराधसं कोषनघनोपेतम्).

2. **Sata-anika**, शतानीका, with hundred mouths, or innumerable arrowheads or points (शतानीकाः शतपरिमितानि शनीकानि शूयानि यासां ताः).

Hetayah, weapons for purposes of killing (हेतयः हतयः शायनान्यायुधानि).

Maghavatsu, in liberal and rich worshippers (मयवत्सु हविस्तलाघनवत्सु).

पञ्चमाश्रेयः); amongst the respectable affluent persons.

Garh, गरिः, cloud or mountain.

3. Sutasah, the flowing, or effusing (सुतासः पविष्ठाः); exuding devotional love (like sweat).

Dughah-iva, like milch-kine (दुग्धिदुग्धा घेनवो यथा).

Apo-na, like water steams (अपो न । ता यथा स्नातपानादिना सफुषीक्रियन्ते तद्वत्).

4. Dhitayah, flingets (धीतयः संतुलयः, *Nigh.* II.5); praises or prayers (धीतिभिः=well composed hymns, VI 61.2; धीतिभिः कर्मभिः, with actions, *Nir.* XI.16).

Stotresu, स्तोत्रेषु, in the midst of hymns.

5. Tosate, तोषते for the suppression (तोषतिर्वचकर्म; "वितोषते निर्वह्यति"—इति वचकर्मेषु पाठात्—*Nigh.* II.19).

Atyah na, like a constant moving horse or horse-rider (अत्यो न सततं यमनयोमोक्ष इव).

Iyanah, rushing (इयानः गच्छन्).

Svadhvare, in the sacred or pleasing uninjuring *Yajna*, or festival (स्वध्वरे होमनयज्ञे । ध्ववर इति यज्ञनाम । ध्वरतिहिंसा कर्मा । उत्तरप्रतिषेधः, *Nir.* I.8; *Adhvare* is a synonymn of *sacrifice*, the verb √ध्व, *dhv*, means to kill; *a-dhvare* denotes the negation of it (killing).

Paure havam, the call to Paura; the invitation to Paura's house.

According to Roth, *paura* means the filler, the satisfier; "thou approvest summons to the satisfying beverage." (Cowell).

Paura, it is a commune of numerous types or categories of people.

7. *Rasab rasabhāḥ a gahī*, come Lofty with Lofty ones (ऋषभः ऋषभेभिः वा गहि—ऋषभैः महद्भिः हरिभिः ऋषभैः महात्त्वमा गहि प्रागन्तस्मद् यज्ञम्). Lofty ones may be the mighty horses (महद्भिः हरिभिः एतत्संज्ञकैरग्नैः).

Haribhāḥ yujanab, yoked with steeds; in the company of intellectuals.

8. *Harayah*, bays, horses, steeds, the individual souls.

Rathirasab, that draw the chariots (the souls in the chariot of body).

9. *Etasam*, एतस्म, a *ṣa* (seer) known by this name in the Vedic mythology (I.62.15; IV.30.6; V.29.5 and others). See our earlier notes; a protege whom Indra helped against the Sun-god, *Surya*; mostly horse of the Sun; the cavalry (एतस्मं पत्न्यसैन्यम्).

10. *Gotram harisriyam*, a staff (गोत्रं) graced with bay steeds; a gold-bright stall of kine (हरिषियम्। हरिः हरितवर्णा श्वीः सन्ध्योर्यस्य तावत्सम्); a resort for horses, cattle, men etc. is *harisriya*; and the preserver or the giver of protection to speech, land, and cattle is *gotra* (गोत्र).

Dirghanithe, a qualifying adjective to *medhe adhware*, i.e. at the sacrificial feast of long duration (दीर्घनीधे दीर्घस्वस्त्योऽहं पयंसं नीधं हविः प्रापयं यस्य तस्य गृहे, i.e. carrier for a long-long time along a long path. Also "10 *Dirghanitha*, thine home friend-*Griffith* also *Cowell*.

Medha, in the sacred Yajna or sacrifice (मेधेयन्ते).

Hymn-51 (iii)

1. **Nipatithau**, (नीपातिथौ), (See VIII.49.9). one who carries oblations to gods and gives protection to the Yajamana (the householder, the performer of the sacrifice is Nipa (नीप). Like the guest of that one is *Nipatithi* (नपति हविर्देवान् पाति रक्षति यजमानं चेति नीपः । तद्वृत्तोऽतिथिर्यस्य, तस्मिन् नीपातिथौ).

Mann, (मन्), the descendent of *Samvarna* (संवर्ण), *Nipatithi Medhatithi Pustigu* (पुष्टिगु) and *Srustigu* (श्रुष्टिगु), are the names of persons according to Cowell, who partake in the Soma drink along with Indra.

Medhyatithau, an ascetic, venerable as a guest (पतिपि=संन्यासी, in the sacred acts and ceremonies. (मेध्यातिथौ मेध्यः यन्नाहः । पतिथिर्यस्य तावत् एतन्मायके ऋषौ) ।

Pustigau, pertaining to Pustigu (पुष्टिगु); one possessing cow, the sustainer of the family; a Rsi of that type or name (पुष्टिगो । पुष्टिः कृदुन्म-पोषिका गोयस्य), on the post of prosperity in respect to cattle, wealth and land.

Srustigau, pertaining to Srustigu (श्रुष्टिगु); *srusti* is a synonym of moving with speed (श्रुष्टीति सिप्रनाम; Nir. VI.12: 13; see VII.39.4; a padanama (पदानाम), Nigh. IV.3; श्रुष्टिः शीघ्रग्यापिनी गोयस्य तावतो मयि च whose speech or cow is quick and speedy).

Samvarnau, संवर्णौ, to be selected out or given preference in a rightful manner.

Pustigau, *Srustigau* and *Samvarnau*, these words occur nowhere

else in the Rgveda.

2. **Parasad-vanah**, पार्षदवानः, the son of Prsadvan (पृषदवानः); one keen to learn divine speech (mentioned as a wonder-work—*Macdonell and Keith*). The term does not occur anywhere else in the Rgveda.

Praskanva, see earlier notes; a Rsi of hymns I 44-50, VIII 49; IX 95. See I.44 6; 45.3; VIII.3.9; 51.2; 54.8. A teacher or disciple of divine wisdom.

Jibrlm, decripit (जिब्रि जराजीर्णम्).

Uddhltan, forlorn (उद्धृष्टः; ऋष्येशो स्थापितम्); nicely settled; bound by nice relations

Dasyave-vṛka, the giver of enlightenment to liberal devotee (दस्यु = devotee who surrenders his all to Lord) Literally, it means "wolf to the Dasyu"; the name of a man occurring four times in the *Valakhilya Hymns* only; VIII.51.2; 55.1; 56.1; 2).

In one hymn, (VIII.51) he is called a *Rsi*, but in two others, he is clearly a prince, victorious over Dasyus, and a generous patron of the singer. He is said to be the son of putakratu (पुतक्रतु) VIII. 56.2 and *Putakrata* was his wife, VIII.56.4 (पुतक्रतुः and पुतक्रतायै). These two terms occur in the *Valakhilya Hymns* only (a term पुतक्रतो occurs in VIII.68, 17 also).

3. **Ya ukthebbhir na vindhate**, य उक्थेभिरन विन्दते, who does not lack hymns of praise (*Griffith*); who has no lack of praise (*Cowell*) (विन्दते परिहरति । विन्दति: परिहरणकर्ता । विन्दतिरनि कर्ता— Nir. X.23).

Vada navyasyamati, sing with the newest hymns (वदन्त्या नवतारा नवतो स्तुति नर इति).

R̥s̥codanah, worth being instructed or impelled by r̥sis or the enlightened teachers (ऋषिबोदनः ऋषीणां संज्ञाणां सद्ब्रह्मणा वा बोधनः प्रवर्तकोक्तिः).

4. *Saptasīrsanam*, the seven-headed hymn (सप्तशीर्षाणां सप्तसंख्याकाः शीर्षवत् प्रधानमूर्तं दसमयो मय्य तादृशम्), like the one with seven rays (seven colours of spectrum).

Tridhatum, त्रिव्यातुम्, the sustainer of the three regions, *bhuh*, *bhuvaḥ* and *svah* (त्रिव्यातुं त्रयाणां भूरादिकोकानां पोषकम्); three-parted (*Griffith*).

Uttame pade, in the loftiest region or place; in the highest region (उत्तमे हरे उत्कृष्टतमे स्थाने; पुनोकाशे स्थितम्).

5. *Naviyasīm sumatīm*, his newest favour (नवीयसीनवतरामहृत्तमूषी सुमतिं कल्याणीं नति अनुग्रहं दुष्टिम्); well-intensely worded divine speech.

Gomati Vraje, a stable full of kine; a stall rich in cows. (योगक्षि बभोवेते ब्रजे गजास्वादि पशुसमूहे); in this human body, provided with sense organs.

6. *Rayasposam*, रायसोऽम्, abundance of wealth, (wealth and nourishment); prosperity of all types.

7. *Kadacana starīḥ na*, never fruitless; never injuring (स्वरीः हितकः कदाचन कदापि नासि न नयसि)

8. *Nanakse*, overtakes (ननक्षे भ्यान्कोविस्म)

Krivi, a demon of this name; a water-well, a tank (क्रिविरिति कृपवाम—Nigh. III. 23; see II.17.6); an injurer, कृणोति हिनस्ति येन तद्—Yv. X.20.

Sasam, a demon or *asura* of this name; also a cloud; thunder of

a cloud; an oppressor of the type of thunder. (शुष्णः क्षोषकं वसवन्तम्)—*Daya*. on I.56.3; VII.19.2); strength (शुष्णं वसनाम् Nigh. II.9); the sun (शुष्णस्य क्षादित्यस्य—Nir. V:16); *susna* is a demon which entered into the eye of a man and has become the pupil of the eye (शुष्णो दानवः प्रत्यङ् पतित्वा मनुष्यान्नामलीनं प्रविशेत् स एव कनीनकः कुमारक इव परिभासते—SBr. III.1.3.13). *Susna* as demon is also mentioned along with *Sambara*, *Pipru* and *Varcin*.

For *Susna*, see among numerous others (शुष्णस्य)

शुष्णः—VI 20.5

शुष्कम्—I.11.7; 33.12; 56.3; 63.3; 101.2; 103.8; 129.9; II. 14.5; 19.6;
III 31.8; IV.16.12; V. 29.9; 32.4; VI. 16.8; 26.3; 31.3;
VII. 19.2; VIII. 51.8; X.22.7; 14; 99.9; 111.5

शुष्णहृत्पेदु —I.51.6

शुष्णे —VIII.6.14.

For *Krivim*, see I.30.1; II.17.6; 22.2; VIII.20.24; 22.12; 51.8.

9. For *Arya*, *Dasa* (दास), *Rusama* (रुसम) and *Paviru* (पवीर), see our earlier notes.

वसवम् —VIII.3.12

वसवः —V.30.12

वसवाम् —V.30.14

वसवसिः —V.30.13

रुसमे —VIII.4.2; 51.9

रुसमेव —V.30.15.

Arye rusame paviravi, in the Vaisya (business class), equipped with weapon a ksattriya (soldier class).

Rusama, an injurer (रुसमानां हितकर्मत्रीणाम् —*Daya*, on V.30.14); those who kill an injurer (ये रुसान् हितकान् भिन्वन्ति ते —V.30.12; —V.30.13), also all ordainer

For Pavira :

पवीरवान् —X.60.3

पवीरवि —VIII.51.9 (occurs only in this verse)

पवीरवत्स्य —I.174.4

(पवीरवत् प्रकस्तः पवीरः —ploughshare—कसो विषते यस्मिन् तत् ; शास्त्रज्ञं काष्ठम् —*Daya*, on Yv, XII.71; also पवीरः from पवि=thunderbolt (Nigh. II.20), तत् हरन् मत्सर्षपिस्तच्छान्दसः । पविः शस्त्यो भवति यद् विपुनाति कायम् । तद्वत् । पवीरमायुधम् । तद्वान् इन्द्रः पवीरवान् —*Nir.* XII.30: अतितस्योपवीरवान् —XX.60.3)

Pavi, means a javelin, because it tears the body open; *pavham*, पवीरं, means a pointed weapon, i.e. furnished with javelins; *pavi-ra-van* पवीरवान्, one who possesses this weapon, i.e. Indra.)

Paviravi is one who takes hold of weapons for defence purposes (यो उवाचि रक्षार्थं पवीरं शस्त्रं वाति प्राप्नोति तस्मिन्, अयं वैश्ये —*Daya*, on Yv. XXXIII.82.

Paviravi, पावीरवी, is divine speech (पावीरवी य दिव्यावाक्), (*Nir.* XII. 30).

Hymn-52 (iv)

1. **Vivasvati Manau**, with Manu called Vivasvan (*Griffith*); the lord of different classes of people; the benevolent administrator, also in the illumined mind.

Sakra the endeavouring self.

Ayan, in the midst of men; of the living man; of light or of water (आयोः ध्यनस्य मनुष्यस्य ज्योतिषो बोधकस्य वा —Nir. XI.49 on प्रबुधस्यायोः । शिवस्तु न ऊर्जव्यस्य वृष्टेः—V.41.19).

Also *ayuh*, आयुः=*vayuh*, वायुः=*ayanah*, पवनः —Nir. IX 9; *ayu*, *vayu*, the swift one.

2. **Matarisvan**, मातरिष्वन्, the ṛsi of the hymn VIII.54 (vi); the interspatial atmospheric fluids or winds.

Medhya, मेध्य, the ṛsi of the hymn VIII.57 and 58 (ix and x) also excellent food.

Prsadhra, प्रसध्र, the ṛsi of the hymn VIII.56 (viii); one that sustains water-shedding clouds or rains.

Ajunasi, अजुनसि, one with simple and straight nose; one who has control on vital breaths.

Syuma rasman, स्युम रस्मी, highly radiating; one with a hate of enlightenment. A favourite of Asvins (L112.16).

Dasonye, दसोप्ये, *dasonya* is one possessing control on ten vital breaths. (शान, प्रमान, म्यान, सयान, उदान, नाग, कूर्म, कृकत्त, देवदत्त and वनस्पत्य)

Dasasipre, दसशिप्रे, *dasasipra* is one who is master of his five sense organs and five organs of actions. The terms दसजूनम्, दसोप्य and दसशिप्रे do not occur anywhere else in the Rgveda.

5 **Goh-asvasya data**, गोरवस्वदाता, the giver of cows and horses, or wisdom and vigour.

Isanakṛta, ईशानकृत, ruler over all that He creates; ruling as he wills (*Griffith*). He who acts as the sovereign (*Cowell*).

7. **Kada Cana prayucchasi**, never neglects Ubhe janmani both the worlds, this and beyond.

Turiya, O fourth one, O beyond all.

Aditya, the regulator of the creation; the Sun. The list of four is Varuna, Mitra, Aryaman and Aditya;—in this fourth is Aditya.

Havanam Indriyam, हवनं इन्द्रियम्, the call on Indra; th resplendence worthy of invocation. (इन्द्रियम्-resplendence).

8. **Purvyam astavi**, अस्ताविपूर्यम्—sung is the SOL., that comes from eternity (the song of ancient time—*Griffith*).

9. **Purvāḥ itasya brāhṇīḥ anasata**, पूर्वोः अतस्व बृहदीः अनृत, have sung many a *Brhati* of sacrifice.

10. **Ksoni**, क्षोणे earth.

Gavasirah, गवासिरः, mingled with milk.

Hymn-53

1. **Maghavan**, मघवन्, O full of excellent wealth and riches; an epithet of Indra.

Jyestham, the eldest, the highest, the nearest (ज्येष्ठं अतिशयेन प्रसङ्गम्).

2. **Ayu, Kutsa and Atithigva**, see our earlier notes (eg. 1.53.10—त्वमस्मैकुरुतमतिपिण्वमायुम्). The names of ṛsis according to mythology.

Ayur, आयुम्, long life, related to

Atithigvam, अतिपिण्वम्, hospitality, related to

Kutsam, कुत्सम्, wisdom, related to

3. **Paravati**, those at a distance; (परावति दूरदेशे वर्तमानः); pressed out afar (*Griffith*).

Aravati, those at close quarters; those near (सर्वावति समीपदेशे वर्तमानाः); pressed near us (*Griffith*).

Adrayah, madhyah, pressing stones (in connection with the Soma pressing); (मदयः यदिप्रथवास्ते सोमाः मज्ज. मयूरम्); मज्जः=meath, mead, fermented honey (*Griffith*); मज्जः रसः—the honey-juice (*Cowell*).

Adrayah, also like the cloud (अदिः=मेषनाम, Nigh. 1.10).

Madhram rasam the sweet elixir of enlightenment.

4. **Sistasu**, शिष्टेषु=शिष्टेषु, amongs the gentry; among the *Sistas* (a tribe of no importance).

The word शिष्ट occurs only in this *Valakhilya Hymn* and nowhere else in the *Rgveda*.

5. **Svape Svapibbhi**, O brother, with brotherly feeling; O good kinsmen, with good kinsmen (स्वापे is vocative) (स्वापे सुवराभावेन्द्र, O readily approachable Indra; (स्वापिभिः शोषता प्रापयः प्राप्ता बान्धवः यासु तापि.); स्वापिभिः=सु+प्रापिभिः; स्वापे=सु+प्रापे; आप्तुष्यामी; (pervading); आप्तु लब्धने (पुस्त०), approachable, available.

6. **Ajiture**, victorious in battle (आजितुरे संग्रामे स्वरनामम्; ब्रित्परमिःपर्वः); प्राची=संग्रामनाम, Nigh.II.17).

7. **Bhairesu**, in combats, in battle (परेषु संग्रामेषु—Nigh. II.17).

Sasvansub, one rich in food (ससवांसः हवित्संस्तपालवन्तः); which praising (ससव्=यन्ननाम, Nigh. II.7).

Hotrabbbhi, with holy offerings; with words of praise (होताभिः वाग्भिः, स्तुतिसंस्तवाभिः; होत्रा=वाङ्नाम Nigh. I.11. (*Griffith*)).

Manamahe, we mean; we acknowledge; we praise or worship (*Cowell*). (यनामहे स्तुतः).

Vayam hotrabbbhi.....manamahe, we worship thee with invocations and prayers when we obtain our desire. (*Cowell*); with holy offerings and invocations, we mean, that we may win the spoil (*Griffith*).

8. **Brabham**, prayer, resplendence, food (ब्रह्म=ब्रह्मम्, Nigh. II.7).

Vajayuh ajim, one who longs for food, strength or spoils in battle (वाजः वज्रनाम, Nigh. II.7); वाजिम्=वाजो=वज्र-संज्ञकम्, Nigh. II.17); वाजः-वाजः-वज्रनाम—Nigh. II.9).

Sam ame, सं+अमे, unite myself (सम् अमे संयतो अवाप्ति).

Mathlaam agre, in the forefront line, while crushing the raiders (at the raiders, head-*Griffith*; at the head of plunderer—*Cowell*).

Hymn-54 (vi)

1. **Girbhah**, गीर्वाह, by words or speech; by praises.

Paurasah, पौरसः, the disciplined men, people or folk, (पुरोषना स्तोत्रः); the offerers (*Cowell*).

Ghr̥tascentam, to you, the Siver of spirit and valour; (thy power that droppeth oil-*Griffith* (घृतस्रवत् घृतस्राविषं अवाहितम्).

Dhātibhah, धीतिभिः ; by figers, by virtuous actions (धीतिभिः धन्युसीभिः).

Naksan, have drawn, came close (नक्षन् व्याप्नुवन्ति).

2. **Er̥sah**, रुषः, R̥si of the Hymn VIII.55 (vii) (रुषः काव्य ऋषिः); also a Yajamana of this name, (रुषे एतन्नाम्नि यजमाने); also feeble and weak; physically weak on account of austerity and penance.

Eva asme matsva, एवास्मे मत्स्व, be glad with us.

3. **Visva devasah**, all godly or learned people; all Nature's bounties.

Vasavah, they who provide protection; the Vasus.

Rudrah, the punishers of the wicked; loving like the vital breaths.

Marutah, men; the cloud-bearing winds.

4. **Pusa**, पूषा, the sustainer, the sun.

Visnuh, विष्णुः, the all-pervading; even widely spread atmosphere.

Sarasvati, सरस्वती, the divine speech of enlightenment.

Sapta-sindhavah, सप्तसिन्धवः, the seven streams of vital breaths.

Apah, आपः, waters.

Vatah, वातः, winds.

5. **Sadhamadyah**, one who enjoys in the company of others; feast-companion. (सहमाद्यः सहमाद्यन योग्यः).

6. **Ajipate**, O lord of battles, (आजिपते संग्रामपातक).

Hotrabhih, with words of prayers (होत्रभिः स्तुतिमन्त्राभिः पात्रिः), by

invocations.

Devavitibhāḥ, देववीतिभिः, by entertainment of gods (*Griffith*), (देववीतिभिः देवकृतुं काचनैः); by the virtuous qualities of the learned ones.

Vitib, वीतीः, by feasts (वीतीः पचनवान् स्तुतिभिः प्रोक्तहृषानी हविरस्तेत्यर्थं); by sacrificial feasts (*Griffith*); full of wisdom.

Srvire, श्रुविरे, are far-famed; high fame is theirs.

Viti.....srvire; high fame is theirs who win by invocations, feasts and entertainment of the Gods (*Griffith*); far-famed are those who obtain their desires, by sacrificial feasts, by invocations and by entertaining the gods (*Cowell*). May the glory of those persons be heard far and wide who with enlightened words of wisdom offer their praises and prayers to Lord. Compare this line with verse 7 of hymn 53.

8. **Praskanva**, प्रस्कन्व, learned wise person of special merits.

Sthuram, स्तुर्म्, solid, firm

Sasayam, शसयम्, exuberant.

Ahrayam, अहर्यम्, inexhaustible.

Hymn-55 (vii)

2. **Divi satam svetasah uksasah tara na rocante**—A hundred heavenly bodies, while in radiance are shining like the stars in heaven

(this refers to hundreds of white self-luminous stars in heaven).

Uksan, उक्षन्, the word has been ridiculously translated "oxen" by Cowell and Griffith.

Venun, वेणून् bamboos; pipe organs of music (वेणून् परकरान्).

Sunah, सुनः, dogs (सुनः सारमेयान्).

Mlatani carmani, tanned and softened hides or skins; leather sheets well-tanned (म्लातानि मृदुकृतानि चर्मणि यजिनानि).

Bulbajastuka, tufts of *bulbaja*, a kind of coarse grass, *Ehusine Indica*, used for numerous purposes when plaited. (बल्वजस्तुकाः तृणपूसाः).

Arusinam, of red coloured cows (आरुषीणामारोषमानानां गवाम्) or red-hued mares (Griffith; Cowell).

4. **Kanvayanah**, कण्वायना, O disciples of men of wisdom (vocative).

5. **Syavih**, शवावीः, dark or brown cows (शवावीः कपिता गाः); dark mares (Griffith)

Syavih pathah, the red and dark (of vitality and inertia) paths of life (*rajasa* and *tamasa*).

Saptasya, साप्तस्य, the controller of the seven vital breaths or seven voices; team of seven; seven-yoked team.

Hymn-56 (viii)

1. *Dasyave vr̥kah*, the suppressor or subjugator of infidels or *Dasyus*, i.e. *Indra* (हे वृक शत्रुविकर्तृनेद्र !) *vr̥ka* is also moon because her light is disclosed, or because her light is not sufficient or because her light is strong-compared with stars. (वृकशत्रुना पवति । विवृत ज्योतिष्को वा । विकृत ज्योतिष्को वा । विकान्त ज्योतिष्को वा —*Nir.* V.20).

The sun is also called *vr̥ka*, because he dispels darkness (आदित्योऽपि वृक उच्यते । यदा वृद्धते—*Nir.* V.21 on I.117.6).

A dog is also called *vr̥ka* on account of biting (एवापि वृक उच्यते । विकर्तृनात्—V.21. on VIII.66.8).

2. *Amambhat*, अमंहत्, gave (or gives); awarded or awards (अमंहत् प्रदुः).

Dasa sahasra dasyave vr̥kah, दशसहस्रा दस्यवे वृका, ten thousand (i.e. thousands of) riches or immense wealth, or verses; or large number of *Dasyus* (slaves) (अयत्त संख्याकान् दस्यून् ; अत दस्यु पक्षे विकर्तृनात् वृकः । आदित्यपक्षे विवृत पक्षे ईश्वरपक्षे च विकृतज्योतिष्को विकान्तज्योतिष्को । यदा वृद्धते इतिवक्तु इति विवेकः).

Pautakratah, पौतकृतः, an epithet of *Indra* because his actions are also pure, or virtuous (हे पौतकृत. पवित्रकर्मवन्निन्द्र).

Also *Pautakratah* is son of *Putakrata*, (पुतकृता the mother). Perhaps she is so known as being the wife of *Putakratu*, (पुतकृत्, the father).

5. *Hayavat agnih*, the fire produced by attrition which is the carrier of oblations (हयवाद् हविषा बोद्धा).

Sumat rathab, with his car, or with the car that moves by itself

(सुमत् स्व स्वयमेव चतुस्त्वभावः ; सुमत् स्वयमित्यर्थः — Nir. VI.22; i e. *sumat* means 'of one's own accord').

Hymn-57 (ix)

1. *Yajatra*. यजत्रा, the respectable men of enlightenment; an epithet for *Asvins* (यजना यजनीयो देवी सोतमाशानशिवनी).

Nasatya, नासत्या—नासत्यो, not untruth i.e. both of them truthful (सत्यमूतो), an epithet for *Asvins*.

Tṛtiya savana, the third libation; the period of life after the age of 48 (अथ याज्यष्टा चत्वारिंशद् वर्षाणि तत् तृतीयं सवनम्—Chandogya Up. III.16).

2. *Devah trayah-ekadasasah*, देवास्तयः एकादशासः, thirty three gods: (पष्टौ वसवः एकादश रुद्रा द्वादशादित्या. प्रजापतिश्च सप्तर्षयश्च, 8 *vasus*; 11 *rudras*, 12 *adityas*, *prajapati* and *vasatkara*).

The thirty-three gods may also be 11 of the terrestrial region, 11 of the midspace and 11 of the celestial.

3. *Divah-razasah pṛthivyah*, of the celestial, midspace and terrestrial regions.

Vṛsabhah, the sun, the cloud-born lightning, and the terrestrial fire produced by attrition.

Hymn-58 (x)

1. *Aśucanah brahmanah*, an intellectual person of deep learning;

a learned Brahmana.

2 The verse indicates that one and the same *Agni* or energy is present in the fire produced by attrition for consuming oblations, the same is in the sun, the one and the same shines everywhere, in all the heavenly bodies (सर्वान् यदैको भूवनं प्रविष्टो रूपं रूपं प्रतिरूपो बभूव — *Katha*; तत्तुष्ट्वा तदेवानुप्राविशत् — *Taitt. Up.* II.6; सूर्यं पाप्मा जगत्स्तस्मिन् 1.115.1); just as *Agni*, *Surya* and all these Nature's bounties are one but appear differently in different bodies, similarly the Supreme Self is also one, but His glory shines every where.

3. *Citramagha yasya yoge addijanje*—She of wondrous wealth was born to harness (चित्तं चायनीयं यय गवाश्वादि लक्षणं धनं यस्या सा चित्तमपा) *Jyotismantam*, bright and radiant (ज्योतिष्मन्तं ज्योतिषि ज्योतिषि सूर्यादीनि प्रकाशयन्तेन सति यस्य तम् । “तस्य भासा सर्वमिदं विभाति” — *Up.*

Ketumantam, diffusing splendour (*ketu* is banner; *ketu* is wisdom, केतु-केतः-प्रज्ञा, *Nigh.* III.9).

Tricakram, त्रिचक्रम्, rolling three-wheeled.

Sukham susadam, offering an easy-seat or comfortable seat (सुखदम् । शोभने ध्यात्मस्वरूपे लोडति तिष्ठतीति सुखत् सुप्रतिष्ठः उम्).

Bhurivaram, full of many gifts (*Cowell*); treasureladen (*Griffith*); dear to so many creatures (भूरिवारं भूरिभिर्बहुभिः प्राणिभिः वरो वरणीयस्तम्).

Hymn-59 (xi)

The *Rsi* of this hymn is *Suparnah Kanva*; and the hymn is devoted to *Indra-Varuna*, and the metres are *tristup* and *jagati*.

Indra is the energy-factor and varuna is the fluid factor, curative and exhilarating.

1. Bhagadbeyanā, shares (भागधेयानि भवदंश सूतानि) (in the rituals the shares of offerings line *curu*, चरु and *purodasa*, पुरोडाश etc.).

Sutesu, in the extracts; in the blessings obtained from spiritual efforts. (also सुतेषु भक्षिषुतेषु धीमेषु).

Sikṣathā, शिक्षाः, assist (शिक्षणः अभिगतं प्रयच्छन्, शिक्षातिर्दानं कर्मा—Nigh. III 20).

2. Osadhīh-apah, ओषधीः-पाप, plants and waters (ओह्वाचा ओषधय, पापः उदकानि).

Nib sidhvārī, निःसिध्वरी, one with efficacious vigour (निःसिध्वरी नितरं संवलत्स्वभावा).

Rajasah, परे, beyond midspace (रजसः अन्तरिक्षलोकस्य सम्बन्धिनः पारे पारतीरे).

Adhvānah, of paths (अध्वनी मार्गस्य).

Na kīh at eva ohaṭe, none becomes strong enough to gain success, (also नकिः धोहृते न कोऽपि तर्कगोचरो भवति).

Adevah satruh, the infidel, god-opposing, enemy, (अदेवा देवप्रतियोषी पक्षरादिः शत्रुः शातयिता).

3. Sapta-vānīh, divine speech expressed in seven metres, from

the Gayatri to jagati (सप्तवाणी. सप्तसंख्याकाः सप्तैव स्वभावा वा वाणी । वाण्य सप्तहोतृकाणां स्तुतिरुवा वाचः) seven holy voices (see IX.103.3; ऋषिवाणी ऋषीणां सप्तनूपत).

Krsasya, कृत्स्नस्य, of *Krsa*, is who has gone feeble and weak on account of severe self-imposed austerities (a relation of the Yajamana, the sacrificer of this name).

Krsa is mentioned with *samvarta* as a pious sacrificer to Indra in the Valkhilya Hymn (VIII.54.2), and as a speaker of truth (VIII.59.3) and whilst a third is traditionally ascribed to his authorship. He seems also to be mentioned with Sayu, शयु, as a protege of the Asvins in X.40.8; एवं ह कृत्स्नं पुत्रमभिवला शयुम्, but here the word may merely denote the "feeble man". (Macdonell and Keith)

कृत्स्नम्—VI 28 6, VIII.75.8; X.40.8

कृत्स्नस्य—II.12 6; VIII.59.3; X.39.3

कृत्स्नाः—X.11 3

कृत्स्ने—VIII.54.2.

4. *Sapta svasarah*, seven sisters; sister-streams of the Soma (Cowell); (सप्त सप्तसंख्याकाः स्वसार स्वयं चरिष्यो वाण्य. सन्ति), the seven divine speeches through seven metres).

5. *Tribhiih-Saptebhiih*, त्रिभिः सप्तभिः, through the three times seven, $3 \times 7 = 21$ (see *tri-saptah* at numerous places). The seven horses of the sun in three groups (सप्तयोऽश्वा तेषां त्रयम् । सप्तयूथैस्तं त्रिसंख्याकैरश्वसमूहैः). Also perhaps the Maruts, thrice-seven, being used indefinitely for a larger number consisting of troops of seven (I.133.6).

Twenty-one out of the evolutionary elements in the school of the

Samkhya.

Hym-60

2. *Ghṛtaketam*, One with brandishing flames (घृतकेतं ग्वासाकेतम्—*Venkata*; butter-haired—Wilson cf. घृतपृष्ठम्, butter-backed; (प्रशोषकेनस्वानोय-
स्वानम्—*Sayana*).

Napatam, non-protector (नपातं न पातयितारम्—*Sayana*).

6. *Surayah*, wise persons, priests, the praisers (सूरयः स्तोतार.—*Venkata*; स्तोतारो मेधाविनोऽन्त्याहं पुरादयः ; hymnners or sons—*Sayana*)

9. *Ekaya, dvitīyaya, tīrṣbhīh and Catasrṣbhīh*, by one, by second, by three, by four, i.e. R̥c, Yajus, Saman and Nigada (एकयागिरा ऋचाः—*Venkata*; *Sayana* ; ऋचांयास्तिरः यजुषचकाभ्यस्तक्षणा चतुर्णां गोः—*Uvat*; एकया गिरा ऋग्-सद्यन्वा वत ययि च द्वितीयया यजुर्लक्षणाया स्तुतः सन्, तिसृभिर्गोभिः ऋग्यजुषाम सद्यन्वापि, चतसृभिः ऋग्यजुः सामनिगदस्तद्यन्वापिः स्तुतो नः पाहि—*Mahidhara* on Yv XXVII.43). May also be परा, यज्यमा, यज्यन्ती and नैषते *spesch*.

10. *Arvṇaḥ*, one who does not liberally give; impious; a troublesome person (अरव्य षदातुः—*Venkata*).

11. *Vayahvrdham*, food-augmenting (वयः पृथग् यन्नस्य वर्धयितारम्—*Venkata*; वयस्य वर्धकेम्—*Sayana*; वा ययति = यति कर्म; Nigh. II.8; वयः=यन्नम्; food; Nir VI.4—See VII 69.4—ययि वससोमना वा ययो वात्).

Upamate, O wealth-giver (उपमाते ! त्वं एऽसमोमे करोति न तपोस्त—*Venkata*; उपाम्यन्समीपं जातिं नो धनमियुपमाति ; addressed to Agni—*Sayana*).

13. *Sacivaso*, O thou who by wisdom establishes our rites

(*Wilson*) (सवीवसो, हे प्रथया पासोवत —*Venkata*; also कपेय ! *Venkata* and *Sayana*).

Vasuvidah, wealth obtaining (वसुविदः वनस्य सम्पत्कानि—*Venkata*).

Yahub, child or son (यहुः पुत्रः —*Venkata*; सहसो यहुः सहसः पुत्रः —*Sayana*, यहुः सहसः —the son of strength—*Wilson*).

Asya hanavah, flames of the fire (अस्य धानेः हनवो न हनव इव हनुन्यानीया क्वाताः —*Sayana*).

16. *Pra agne tistha janam ati*—O fire-divine, rest with Nature's bounties (प्राग्ने ह धाने जगन् अस्मान् अति अतीत्य प्रतिष्ठ प्रवच्छ हविरादाय देवान् प्रति —*Sayana*; go forth having overcome our enemies—*Wilson*).

Tapasa, by heat (उपसा तापकेन—*Sayana*).

Socisa, by glow (सोचिषा तेजसा—*Sayana*).

17. *Vṛkta-barhisah*, have cut the sacred grass; have made all preparations (वृक्त बहिष विच्छिन्न बहिषः —*Venkata*)

20. *Parah gavyuti*, beyond a gavyuti (गव्युति) a Krosas, about 4 miles (पर गव्युति गव्युतेः क्रोशात् परस्तात् —*Venkata*; क्रोशद्वयात् देशात् परस्तात्—*Sayana*; गव्युति मागम् —*Daya*, on V 66 3; क्रोशद्वयम् on III.62.16; क्रोशगुणम् on Yv.XXI.9).

Hymn-61

For verse 11, see Nir. VI.25.

1. Dhiya. धिया, thought.

Satracya, inclined to us (सत्राच्या अश्वत्त्या—*Venkata*, अस्याक सहज्यन्त्या—*Sayana*)

Savisthab, mightiest (सविष्ठः पतिशयेन बलवान् —*Sayana*).

4. Aprami-Satya, Maghavan!, O bounteous of unbroken truth; and epithet of Indra, the resplendent Lord. (अप्रामिज्ञात्य! अविनश्यत्साय! अयवन्! —*Venkata*; हे महिषिष्ठ सत्य! हे इन्द्र! —*Sayana*).

5. Sacipate, O Lord of rites (शचीपते वैशवाचः पालक! —*Daya*, on I.106.6; अजास्यामिन् on VI.45.9), (शचि=वाणी, speech; सत्कर्म=righteous actions; अज्ञा=wisdom; अजा=people).

Bhagam na, like happiness; bliss-giving (भगं न भाग्यमिव —*Sayana*; भाग्यादिपतिन् —*Venkata*).

9. Pracamanyo, O pride personified!, whose wrath presses ever forwards (अचामन्यो प्राचीन क्रोध अप्रतिहतक्रोध —*Sayana*).

Ahamsan, who meets the foe proclaiming "It is I". (अहमित्युक्तवा यः शत्रून् मज्जे सः महंसनः —*Venkata*; हे महंसन्! संग्रामेऽहमित्वात्मनो महत्त्वं प्रकाशयन्, यं शत्रुं संमज्जेते; —used for Indra—*Sayana*).

11. Na papaso manamabe narzyaso na jalbavah, we do not think ourselves to be sinful, or destitute, or devoid of lustre. We are celibate, devoted to study, austerities, generosity and activity, said the seer (न पापं मन्यामहे । नाधनाः । न ज्वलनेन हीनाः । अस्तयस्मास्तु ब्रह्मचर्यमध्यधनं तयो दानं कर्मैतूपि रयोचत् —*Nir.* VI.25).

Na papso manamabe, we are not evil; we do not appear evil.

12. Risa' Katim, to whom we are all indebted (ऋणकारी ऋणभूत स्तुति ऋणवत् फलप्रदानेन स्तोतारम्, him to whom praise is due as a debt—*Venkata*; ऋणकारी ऋणसम्भूत भुक्तिम् । यस्मै स्तुतिऋणवद्वयम् क्रियते तं वदुःसम् । प्रपया ऋणवद्वयम् फलप्रदस्तुतिम् —*Sayana*)

According to Wilson, Sayana's explanation of this verse is obscure; he seems to take *vajñam* twice over with a difference in meaning in each clause (वाजिनं वज्रवज्रवज्रम्), the mighty horse; as well as वाजिनं हविष्मन्, the one with offerings. Wilson supposes that *veda*, i.e. knows is to be repeated in the second clause; he, the best of the charioteers, knows (among steeds) the strong racer, and (among men), he, the bounteous, (knows) the offerer whom he is to reach.

15. Spṛt-Uta, omniscient (स्पृष्ट उता वेत्ता—*Venkata*; स्पृष्टविज्ञानिष्पत्ता; स्पृष्ट सर्वस्वज्ञाता —*Sayana*. स्पृष्ट स्वप्ना (राया)—*Daya*. on V.59.1; स्पृष्टवाच्य स्वर्गयोगः); also the seer of all (सर्वज्ञप्ता).

17. Adyadya, Svah-Svah, वसता वः स्वः, every today and every tomorrow.

Hymn-62

For verse 11, see Nir. I.4.

1. Mahām vāyā, ample food (महिनं वयः महत् वज्रम्—*Venkata*; महत् वज्रं वीरवज्रम्—*Sayana*); also mighty strength.

5. Avataś' lva, like water-wells (अवतश्च लव वृत्ताम् वय—*Venkata*; just as a thirsty man looks for water deep into the well).

Bombast, devotee in intense love; a house-holder or sacrificer (बोमिः बोमवज्रम्—*Venkata*, वज्रवज्रम्—*Sayana*; बोमः प्रवस्ताः परवताः एवि वज्र वज्र वृत्तिम् वज्रम् —*Daya*. on I.151.2).

8. Upamam, near at hand (उपमं ग्रन्थिम्—*Venkata*)

Devatataye, for the sacrificer or devotee or worshipper (देवतानये सन्मानाय—*Venkata*; सन्मानाय यज्ञार्थं वा—*Sayana*); highly coveted in sacred performance).

9. *Samana' iva vapusyatah*, as a woman of one mind enjoys the body of her lover (or as a woman, who shows no partiality wins her lovers to her; or as a woman enjoys or wins the body of her lovers of one mind) (समनसश्च सममेव सन्मानमनस्का योषिदिव सा यथा वपुष्यतः वपुर्निष्कृतः पुरुषान् कृणवत् करोति स्ववपान्—*Sayana*).

10. *Ujjatam*, since manifestation, when it was born जातं प्रादुर्भूतम्—*Venkata*).

Savah, strength (सवः बलम्—*Sayana*).

Kratum, knowledge (कर्तुं प्रज्ञां स्वानुबुद्ध्याम्—*Sayana*; प्रज्ञानाम्—*Venkata*).

11. *Aham ca tvam ca vṛtrahan*, अहं च त्वं च वृत्रहन्!,—Yaska in his *Nirekta* (1.4) quotes this phrase to show that the word *ca* is used in the sense of aggregation and is joined together with both as "I and you, O slayer of Vṛtra".

12. *Aśnavatah*, infidel who does not offer (अशुक्लः अशव्यः; one who does not press out the Soma for sacrifice).

Savvatah, the devotee who offers *Soma* in the sacrifice. (सुक्लं अशिवत् प्रुक्लः—*Sayana*).

Bhūri jyotiṣā, भूति ज्योतीषि, plenty of blessings.

Hymn-63

For verse 7, see Nir. III.8.

1. **Mauspita**, father of the family (पिता=sustainer) Father; head of the family) (पिता सर्वेषां पालकः—*Sayana*; the protector of all).

Dvara, by whose door (द्वारा द्वारेण—*Venkata*).

7. **Ksayah**, abode; residence (स्थलः निवासः—*Sayana*).

Panca janyaya, by the *Pancajana*; by people of five categories: (i) intellectuals, (ii) people of defence, (iii) dealers in trade, agriculture and industry, (iv) labour class, and (v) the nonscheduled, the *nisada*,—(निवासपञ्चमाङ्गवत्सारो वर्णाः पञ्चजन्याः ; पञ्चजन्यः पञ्चसु सकलविद्येषु पञ्चापक्षी-पक्षेभ्यः, राजसूय-सेना-सर्वजनाधीनेषु जनेषु भवः — *Daya*. पञ्चजन्या इति मनुष्य नाम—*Nigh*. II.3; Nir. III.8).

The *Pancajana* word occurs in X.53.4 also. Yaska in his *Nirukta* (III.8) comments on this thus : Ye five-tribes, enjoy my sacrifice (पञ्चजन्या मयोद्दोषं भुप्यन्). According to same, (the five tribes) are the *gandharvas*, the manes, gods, demons and evil spirits: गन्धर्वाः पितरो देवा मसुरा रक्षसि; again, they are the four categories with *nisada* as the fifth (बल्लारीयर्ण निपादः पञ्चम इत्थीयनाथेयः), so says *Aupamanyava* (*nisada* is hunter, because he lives by killing animals, sin is embodied in him (*ni*+*√sad*)—निपादः कल्मासु । निपादनेः भवति । निपण्णस्मि न्यापकमिति नैवकताः (Nir. III.8). In its continuity, the *Nirukta* comments on यत्पाञ्चजन्यया विद्या—when with the tribes of five peoples i.e. with the tribe consisting of five peoples. Five (पञ्च) is a united number (i.e. it remains undivided in the masculine, feminine and neuter genders. (पञ्च पृक्ता संख्या स्त्रीपुंनपुंसकेष्वपि सिद्धा).

Hymn-64

1. **Brahmadvisah**, the despiser of God and the Veda; an infidel

(ब्रह्मविषः ब्रह्मणः द्वेषद्वन् राजसन्—*Venkata*; despiser of Brahmana, the holy educated class).

3. *Satanam*, of the expressed one; the effused Soma; of the effused soma

Asatanam, of the non-effused.

4. *Girim*, cloud (गिरि मेघम्—*Venkata, Sayana*).

Parvavantam, gharled or knotted (पर्यवन्तम्—*Venkata*).

11. *Saryanavati*, intellect; the innermost cavity of consciousness, (a lake of this name according to Sayana and others : सयंणापति—“वृक्षोदस्य जपनाशं मये सारस्वन्ते” कुक्षोदस्य जपनाशंमये सरयुणोपेतं सरयि, i.e. in the lower parts of Kuruksetra.

For reference, see :

सयंणाजितः—X.35.2

सयंणाजित—I.84.14; VII.6.39; 7.29; 64.11; IX.65.22; 113.1.

According to Dayananda, the under-tract of ground with harmful creatures is *Saryanavati* (विष्वनीय पदार्पयुक्ता धूमिलम्—on IX.113.1 in the *Sanskara-vidhi*); and also सयंणोज्ज्वलितदेवस्तस्याङ्गूर मये—*Daya*. on I.84.14).

Susoma, सुषोमा, fine beautiful mortal body (to some, it is a river of this name. For references, see :

सुष्मोमया—X.75.5 (मयीसुक्ता)

सुन्दरीनामम्—VIII.64.11

सुन्दरी—VIII.7.29.

No river has been identified of this name. According to some speculations, it is the modern Suwan, mentioned by Megasthenes *Saravon*. To Roth, it is a Soma-vessel; when the word is used as masculine (VIII.7.29), it means people and it has been once used as feminine (VIII.64.11). The Nirukta identifies the word with *Sindhu* (सुन्दरी सिन्धु :— Nir. IX.26), which according to Macdonell and Keith is absurd.

Arjikiye, the sense-organs; a sacred land; also regarded as a river of this name. For references, see

सार्जिकम्—IX.113.2

सार्जिकीये—X.75.5

सार्जिकीये (with different accents)—VIII.64.11

सार्जिक—VIII.7.29

सार्जिकिषु—IX.65.23.

The two masculine forms (सार्जिक and सार्जिकीय) may denote -people or land; the feminine (सार्जिकीया) designates the river of the land *Macdonald and Keith*). Hillebrandt locates the country in or near Kashmir, as Arrian mentions Arsaces, brother of Abhisara, who presumably took this name from his people, and Abhisara (अभिषार) bordered on Kashmir. According to Fischel, Arjika (सार्जिक) is an unidentified country. According to Roth or Zimmer, the word is not a

proper name. Hillebrandt recognizes *arjikiya* as the name of the Upper Indus; or it may even be Vitasta or Jhelum. Bruanhofer identifies it with Arghesan, a tributary of the Arghanab.

Hymn-65

2. *Andhasah*, usually pertaining to food (Nigh. अन्धः=अन्ननाम—II.7); according to Sayana here it means water as the cause of food (अन्धोऽन्नम्, तेन तत्कारणमुदकं लब्धते—*Sayana*).

Samudre, in the midspace (समुद्रे समुन्द्रनापादान् पृथेऽन्तरिक्षे माघसि—*Sayana*).

Svahnare, in this world (स्वः नरे=स्वर्गरे=सर्वनरे or यस्मिन् लोके—*Venkata*).

7. *Sasvatam*, to all the worshippers (सर्ववर्ता बहूनां यजमानानां—*Sayana*).

Sadharanah, साधारणः, common; ordinary.

11. *Brhatprthu*, in a large quantity (बृहत्पृथु महत् विस्तृत—*Sayana*).

Prsatnam, cows of dappled colour (पृषतीनां गवः —*Sayana*).

Sahasre.....*brhat prthu*, upon a thousand cows I obtain gold (*Wilson*); the cows came as it were laden with gold from Indra (एन्द्रेणानीत—*Sayana*).

Napatak, nominative plural, children (*Wilson*); unprotected (नपातः परहितस्य—*Sayana*).

Hymn-66

For verses 8 and 10, see Nir. V.21 and VI.26 respectively.

2. **Made Susipram**, (मदे सुगिप्रम्) in the Rk. ; मदेयु शिप्र (in the Sama Veda, II.33. 688).

Adriya, माद्रिय, from \sqrt{dr} to tear. Sayana does not translate this word with respect.

3. According to Wilson, an obscure stanza.

Mrksah, well-washed; purified (मृक्षः कोषकः पत्तिचरणौयो वा—*Sayana*).

Asvyah, अस्व्यः, all-pervading; see previous notes.

Kijah, कीजः, wonderful (कीज. । कीज इत्यद्भुतमाह; किमस्य कथं जात इति—*Sayana*).

Gavyasya, stock of divine speech; the Veda; herd of kine (गव्यस्य गोसमूहस्य—*Sayana*).

4. **Puru Sambhrtam**, accumulated by many, sustained by many sense organs.

Nikhatam puru- sambhrtam vasu udvapati, digs out the treasure accumulated at one place, in that way, (निघातं वित् पृथो घात्वा स्वापित्तमपि सम्पूतं संगृहीतं यागादानादिकं कृत्वेदं पुनरुद्वपति उद्वपत्येव—*Sayana*).

Sayana separates the two words *puru* and *sambhrtam*, "the buried wealth, plenteous and accumulated". He takes the wealth as accumu-

lated stores from former sacrifices.

7. *Samana*, समना, for battle (समनम् = संग्रामनाम, Nigh. II.17); with united mind (समना संग्रामार्थम्—*Sayana*).

8. *Vrkas cid asya varanah ura'mathibh*, the destroyer of travelling enemies; the wolf, the killer of sheep; is indeed his warder. A dog is called *vrka* on account of biting (श्वरपि वृक उच्यते । विकृतेनात्—Nir. V.21. There are several meanings of *Vrka*; wolf, dog, moon; the Sun, the thief—See Nir. V.21. (वृकविषत् स्तेनोऽपि वारण. वारयिता सर्वस्य सन्नापि उरामविः शत्रूणां मार्गे गच्छतो मयिता सन्नपि—*Sayana*).

Vrkah cid uramathibh, (i) one that digs the earth like a plough, (ii) the destroyer of darkness at the night time like a moon; (iii) the destroyer of nescience like a wolf devouring a sheep

10. *Beka' natan*, बेकनाटात्, usurer; *Baka-natah* are, indeed, the usurers, so called because they make their (principal sum) double, or because they advance (on security) of double (value) or because they demand double (price). In the present verse, we have : Indra overcomes all the usurers who behold the daylight and the dishonest merchants. (बेक नाटाः खलु कुसीदिनी भवन्ति । द्विगुणकारिणो वा । द्विगुणदायिनो वा । द्विगुणं कामयन्त इति वा—Nir. VI.26).

In the word "Bekanatah, बेकनाटाः", the prefix बे, *be*, stands for two in the corrupted form (बे ह्रस्वमन्त्रेणो द्विगन्वार्थे । एकं कार्यपिण्डमृणिकाम् प्रयच्छन् द्वौ मष्टौ वातस्य नयेन दर्शयन्ति, ततो द्विगन्वेनेकं शब्देन च नाटयन्तीति बेकनाटाः —*Sayana*).

For *Bekanatah*, also see Panini— न ते नासिकायां संज्ञायां टीट् नाटञ्—अटचः—V 2 31.

The other derivations are : बेकनाटा बेकनासिकाः बेकनासिकाः विकटनासिका वा । वयवा । विपिर पृथग्भावे । बेकः पृथग्भावः । बेकनाटाः छिन्ननासः । विनासिका । विवेकशील नासिकाः कुमला वा ।

8. **Adhardsab**, beholders of sunlight (अहर्दृशः सूर्यदृशः । य इषाम्यहानि पश्यन्ति न पराजोति वा । अग्निं ययति कर्मणा—*Nir.* VI.26).

Paula, पाणोन्, dishonest merchants (पणीष्य बणिजः —*Nir.* VI.26)

11. **Bhrtim**, भृति, regular honorarium, wages of salary.

13 **Vayam gha te tve**, वयं य दे त्वे, we are verily thus.

14 **Sacistha**, शक्तिः, mightiest.

Gatu'vit, गतुर्विद्, one acquainted with th. path. (गार्गसः —*Venkata*; गार्गस उवाचमस्त्वम्—*Sayana*).

15. **Kalayah**, dear ones, enlightened ones, sincere workers; children and close relatives (कलयः पुत्राणां आसीनां च सम्बन्धिनम् —*Venkata*).

Hymn-67

For verse 5, see *Nir.* VI.27.

1. **Adityam**, learned ones; sages of the highest austerity, Brahmacarins of the supreme level.

5. "O Adityas, run to us the living ones before the slaughter; where are you, the hearers of our call". (जीवितो गोर्धमावापतादितयः पृथङ्मनाम् । नव नु स्य क्षानम्युत इति—*Nir.* VI.27).

It is known to be the composition of the fish caught in net.

(मत्स्यानां जालमापन्नानामेतद्वार्यं वेदयन्ते).

The Nirukta then proceeds to give the etymology of the word *matsya* (मत्स्य, fish); the fish are so called because they float in water, or they ravel in eating each other (मत्स्या मद्या उर्वके स्पन्दन्ते । माद्यन्तेऽप्योत्थं मस्यन्ते-वेति वा)

Jala, (जल, net) is so called because it moves in water (water=जल; जालं जलवदं भवति । जलेभवं वा । जलेभयं वा—Nir. VI.27).

7. **Ambho**, पंडोः, of the sinner.

11. **Ugraputre**, O mother of mighty children or full of mighty offspring in consistency of the word *gabhlra* meaning water (पमोरम्=उदकनाम—Nigh I.12).

15. **Sarub**, Snare, an injurer (शरः हिंसिका प्रवृत्तिः क्षान्तिक श्रेयिता—*Sayana*).

Ajaghausi, innocuous; without injuring (अजगमुषी अहितन्ती सती—*Sayana*).

18. **Navyam**, latest (नव्यं नव्यं स्तुत्यम्—*Sayana*).

Sanyase, protective measure, the measure for getting released (सन्पये संमज्जनाय).

Tatnah Sanyase, that which releases us (*tat* or *that* may either be net or your favour—वरजन्धकं or युष्मदनुषङ्गादस्मान् मुञ्चेत्तु—*Sayana*).

In the former case, the net itself is supposed by the favour of the gods to become as it were the instrument of deliverance—*Wilson*).

19. Tarah, strength; speed (तर- वेग- —*Venkata*).

20. Virasvatah hetih, the weapon of Yama, or of the supreme sovereign. The wheel of time (विषस्वतः हेति; वैवस्वतस्य यमस्य हेतिभूता—*Venkata*).

Hymn-68

For verse 1 and 4, see Nir- V.3 and XII.21 respectively.

1. A tva ratham yatha utaye, to thee for protection as to a chariot.

Utih; protection, is derived from the $\sqrt{\text{वृ}}\text{वृ}$, to protect (प्रतिरक्षणात्—Nir. V.3).

Samnaya, for well-being (सुम्नय सुचाय—*Venkata*; *Sayana*).

Tuvi, many, several, (तुवि=बहु).

Tuvi-kurmin, accomplisher of many deeds; rich in deeds, or actions (तुविकृमि बहोः कर्तारम्—*Venkata*; बहुकर्मणिम्—*Sayana*).

Rtisaham, शूलीपहम्=शूलिसहम्, subduer of evil forces or cruel persons (शूलीपहम् हिंसकानामभिप्रवितारम्—*Sayana*).

2. Tuvi-susma, O possessor of immense strength (तुविशुष्म ! बहुबल! —*Venkata*).

Tuvi-krato, O doer of many actions of repute. (तुविश्रुतो! बहुकर्मन्!).

3. Jmayantan, the all-pervading or extensive (jma=जमा—पृथिवी, extensive earth; पृथिव्यां सर्वतो व्याप्त्यन्तम्—*Sayana*).

4. *Evaiñ ca carsaniñam uti buve rathanam*, I invoke him to come with his protections in the onsets of your soldiers (चरणीनाम्) and chariots (रथीनाम्) — *Wilson*. "I invoke for you, and Lord of *Visvanara*, whose prowess is unhumbled, with the desires of human beings and with the protection of chariot"—In this sacrifice, I invoke Indra (Lord) of *Visvanara*, i.e., the Sun, of unhumbled prowess or of mighty strength (गवसः), with desires (एवैः कामैः), courses (पथैः), or protection (रुक्मी) of men (चरणीनाम्), i.e. of mortals along with the protection, i.e. the path of chariots.

Here *Visvanara* is *Aditya*, the Sun (विश्वानरस्य आदित्यस्य । अनाजितस्य । गवसो गृह्णते बलस्य । एवैश्च कामैरपनेरवनेर्वा । चरणीनाम् अनुपधाणाम् । ऊर्या च पथा रथानाम् । हृदयस्मिन् यज्ञे ह्ययामि—*Nir.* XII.21).

7. *Purvyam*, ancient, old one, the best; also at the opening of sacrifice (पूर्व्या यज्ञमुद्यस्यानम्—*Venkata*; पूर्व भवां यज्ञमुद्यस्याम्—*Sayana*).

Nṛtuh, the leader (नृत्तुः विनेता—*Venkata*; कलस्य नेता दयः—*Sayana*).

Anustutim, praise in proper sequence (अनुष्टुतिम् अनुक्रमेण क्रियमानां स्तुतिम्—*Sayana*).

9. *Apsu Surye*, in waters, in the Sun, i.e. bathe in water and see the Sun. According to *Sayana*, we may perform our accustomed bathings in the water, and when the Sun is risen, may set about our accustomed tasks. (अप्सु स्नातुं सूर्यं द्रष्टुं च । स्नानादिभ्यवहारं कर्तुं सूर्ये उदिते सति यमनादि व्यवहारं कर्तुमित्यर्थः—*Sayana*).

10. *Purumayyam*, बहुविध्यम्, possessing many wisdoms; also the offerer of many praises; A proper name (*St. Peters. Dict.*).

14. *Sad*, षट्, the six; *dvadva*, in three pairs, i.e. 2 eyes, 2 ears, and a pair of nose and tongue (or 2 passages or nostrils in nose).

15. Rjan, रजनी, two eyes.

Hari, हरी, two ears.

Robhita, रोहिता, nose and tongue.

I receive two straight going steeds (eyes) with excellent chariots from the givers of the sense of sight, *Indrota* and *atithigva*; two horses (ears) with excellent reins from the giver of hearing, *Rksa* and his son; and two horses (nose and tongue) with excellent ornaments from the givers of senses of smell and taste, *Asamedha* and his son.

According to Venkata and Sayana, the distribution of six horses is like this :

- (i) two fast moving horses (रजनी) between *Atithigva* (अतिथिगव) and his son *Indrota* (इन्द्रोत);
- (ii) two green horses (हरी) between *Rksa* (रक्ष) and his son
- (iii) two red horses (रोहिता) between *Asvamedha* (अश्वमेध) and his son.

According to the tradition, no distinction is made between father and his son for such purposes (पितृपुत्रयोरपेक्षात्).

17. The six horses mentioned in the previous verses (15th and 16th) are mentioned again in this verse (षट् प्रसक्तम्).

For sacrificial details, see *Katrayana* (II.8.68).

Hymn-69

For verses 6 and 12, See Nir. VI.8 and V.27 respectively.

1. Medhasataya, for benevolent activities; for or with divine wisdom; for the accomplishment of sacrifice (मेघसातये यज्ञ यजनाय—*Venkata*; यज्ञसंभजनाय—*Sayana*).

Parandhya, with great wisdom (पुण्ड्र्या बहुप्रज्ञया —*Sayana*).

Dhiya, by actions (धिया कर्मभिः—*Sayana*).

Mandat-viraya, one who gladdens heroes or children (मन्दवीर्याय । यो वीरान् हर्षयति स मन्दवीरः —*Sayana*; *Venkata*).

Indave, for *indu*, the bliss-giver; for Indra, the resplendent. (इन्दवे इन्द्राय । इन्दुदेवस्यैवैकमेव इदं कथम् —*Sayana*).

Tristubham, threefold praise-song (तिसृष्टुभं त्रुष्टु—*Venkata*; स्तोत्रं त्रयोपेतम्, *Sayana*).

2 Odatinam, of dawns (Nigh. I.8; ओदती=उषस्).

Yoyuvatioam, of rivers; of the conjugation rivers (योयुपत्यः यवः, यवकेन नियमयन्ति इति).

Nadam (I), the author or the creator of dawns; Indra is one of the twelve senses (नदम् । उत्पादकमित्यर्थः । इन्द्रेण ह्युषस उत्पन्नस्य इन्द्रस्यैव धुर्यत्वात् । “विबलदिन्न सम्य” इति ह्यवकाशित्वमप्य इन्द्रः पठितः —*Sayana*).

Nadam (II), rarer, causing noise or sound (नदम् कथमिहारात्—

Sayana).

Aghnyanam, cows, inviolable as they are (अघ्न्यानां गृह्णन्त्यानां घनम् — *Sayana*).

3. Suda-dohasab, *Suda* is a synonym of *Kupa* (कूप) or well (Nigh. III.23); hence cows giving like wells.

Pranayah, white cows (पुनयः पुनिकर्णा गायः — *Sayana*).

Trisu, at the three *Savanas* or oblations (त्रिवृ त्रिष्वपि सवनेषु).

Devanam janman, at the birth place of gods, i.e., Nature's bounties, i.e. the celestial region (देवानां जन्मन् जन्मस्थाने । दिवीत्यर्थः. — *Sayana*).

Divah, of the Sun of Aditya (दिवः आदित्यस्य — *Sayana*; *Venkata*).

4. Gopatim, guardian of speech or wisdom; lord of cows (गोपति गवां स्वामिनम् — *Sayana*).

Yatha vide, (i) as prescribed; or (ii) for detaining appropriate knowledge; (iii) as he himself knows (यथा विदे । स यथा स्वात्मानं स्तुतप्रकारं जानाति यथा वा यार्गं प्रति गन्तव्यमिति जानाति तथाचेति — *Sayana*).

Satyasya Sunum, Son of truth (सत्यस्य सूर्यं यज्ञस्य शरयस्य वा पृथक् — *Sayana*).

Satpatim, protector of good (or of Yajamana) (सत्यति सतां यजमानानां पातकम् — *Sayana*).

6. Asiram, sweet milk; the sustaining milk (मादिरं मायवणं साधनं यय

आदिकम् — *Sayana*).

Asih, आसिः, a mixture of Soma and milk is so called from being mixed (आ√म्) or from being slightly cooked (आ√आ, to cook) (आसीराश्रयणाद्वा । आश्रयणाद् वा — *Nir.* VI.8). For Indra, kine yield mixture (इन्द्राय गाय आशिरम्).

Vajrine, वज्रिणे, for the holder of thunderbolt; for Indra; for the omnipotent Lord; for the one rendering adamantine justice.

7. **Vistapam**, abode, home (विष्टपं गृहम् — *Venkata*; स्थानम् — *Sayana*).

Bradhnasya, of the Sun (ब्रह्मस्य सूर्यस्य).

8 **Priyamedhasah**, O pious devotees, persons belonging to *Priyamedha gotra* — प्रियमेघासः प्रियमेघ सम्बन्धिनस्तद् गोत्रा येषु — *Sayana*).

9. **Gargarah**, drum (गगरः गगंरध्वनि युक्तो वाद्य विभेपः — *Sayana*).

Godha, leather garn (गोधा हस्तलः — *Sayana*; *Venkata*).

11. **Indrah**, इन्द्रः, lower resplendent self, the soul.

Vishvedevah, विश्वेदेवाः, divine powers.

Varunah, वरुणः, virtuous mind.

Apah, आपः, pious seekers.

Sinsvarih, the accompanying cows (or sense organs) सिन्धवरीः सिन्धवैः

संगच्छमाना नावः — *Venkata; Sayana*).

12. *Surmyam*, fair-flowing pipe; सूर्यमण्डो गदायां दृष्टः — 'एषा वै सूर्यो कर्णकापस्येतया ह स्य वेदेवा धनुराणा मततर्हस्ति' इति (Tait. S I.5.76); i.e. this is a pipe with projections; by it the gods made piercings of hundreds of the *asuras*.

Sapta Sindharah, सप्तसिन्धवः, seven rivers (गंगाद्याः सप्तनद्यः — *Sayana*).

Susiram, abyss, pipe with wide mouth, (इह तु सुपिरे काण्डविशेषे यतंते — *Venkata*).

"O Varuna, thou art a benevolent god, into whose palate flows the seven rivers as into a hollow channel". Thou art a benevolent god, i.e. a bountiful god (सुदेवस्त्वं कल्याणदानः), or a munificent god; O Varuna, to thee belong the seven rivers. A river (*sindhu*) is so called from \sqrt{sru} , सृ, flowing (सिन्धुः स्रवणात्). Into thy palate flows seven streams. *Su-urmit* (channel) i.e. having beautiful waves. Just as stream (flows) into a hollow channel. (सुमिः कल्याणोमिः) — *Nir.* V.27.

Kakudam, palate (काकुदं जिह्वा — *Venkata*; तालुम् — *Sayana*). Palate is called *kakudam*; *kokuva* = signifies tongue, that tongue is placed under it (काकुदं ताल्वित्याचक्षते । जिह्वा कोकुवा सास्मिन्धीयते). Tongue or *jihva* is *kokuva*, because being noisy (*kokuyamana*), it utters sounds. Or it may be derived from the root *lokuy*, \sqrt{lokuy} , meaning to make a sound (जिह्वा कोकुवा । कोकुयमाना वर्णान्मुदतीति वा । कोकुयतेर्वा स्याच्छब्दकर्मणः).

Tongue is so called *jihva* because it calls out again and again (*johuva*) (जिह्वा जोहुवा).

The word *talv* for palate is derived from the root *tr* (त्र), to cross; it is the highest part in the mouth; or from *lat* (ल), meaning to be long by metathesis like *talav*, surface (तालु तरते । तौलन्तममङ्गम् । तलतेर्वा स्याद् सम्बन्धकर्मणः विपरीतात् । यथा तलम् (the word *latu*, तल, for creeper is also

derived from the same root without metathesis. (तदेत्यपिपर्ययः) —Nir V.26.

13. *Takvab*, swift, quick in sacred action (तक्वः । तक्वतिर्गतिकर्मा — Nigh. II.14; यज्ञगमनशील. —*Sayana*; *takvab neta*, swift bearer of blessings.

Aphanayat, directs (अफणयत् उपनमयति कणतिर्मतिकर्मा, also 'कणगती' — *Sayana*; See Nir. II.28 for आपनीकणत् —IV.40.4; a reduplicated form of √कण्, to bound.

Vapuh, produces rains (वपुः उदकमुत्पादयतीति —*Sayana*, उदकं वपति — *Venkata*).

14. *Odanam*, clouds (ओदनम्—मेघ — Nigh. I.10).

Bhinat odanam pacyamanah parah gira, cleaves the cloud smitten by the thunder voice (पटः मेघानां परस्ताद् वत्तंगान् इन्द्रः ओदनं मेघनामैतत् । मेघं भिनत् भिनत् भिनत् भिनत् वृष्टययम् —*Sayana*).

Hymn-70

1. *Taruta*, तरुता=तारकः, deliverer; may means conquerer also (cf. विश्वेया तरुतारं —VIII.1.21). (तरुता तारक. —*Venkata, Sayana*).

2. *Puruhanman*, O brave hero (name of a Rsi—*Sayana*), one who is able to destroy numberless enemies.

Dvita, two forms; of two-fold might (i.e. of mercy and punishment both) one form is *hastaya vajrah*, strong in punishing wicked, and the other *mahah darsatah*, very charming and benevolent (द्विता द्वित्वमस्त्यो-ज्जननीयम् । तव शत्रून् हन्तुमुद्रत्वं त्वदनमदा या नोयम् येति द्वैतमस्ति —*Sayana*).

Hastaya, for the hand (हस्ताय कराय हननाय शत्रूणां, i.e. for destroying

enemies (*Sayana*).

Darsalah, benevolent, pleasing (दर्शतः दर्शनीयः—*Sayana*).

4. **Dhenayah**, people (men and cattle) (धेनवः हविर्दायिना वीणयित्वः प्रजा गाव एव वा—*Sayana*).

Anonarah, welcome or greet with praises (अनोनवः समस्तुवन—*Sayana*; प्रीणयित्वः—*Venkata*). [From heaven (अपः) to earth (तामः), every one copraising, cf. “विबुधो लोकः”—*At Br.* II. 17 for plural].

6. **Gomatih**, full of cows, well-stockers (गोमति/वजे—*Venkata*; गोमति बहुभिर्गोभिर्गते—*Venkata*).

Vraje, व्रजे Cowpen

8 **Gadhesu**, in the depths of water; in waters (गाधेषु उदकेषु—*Venkata*; *Sayana*)

Vajesu, in battles (वाजेषु संशयेषु—*Venkata*).

A'aranesu, आरारणेषु, on shallow lands (आरणेषु गन्ताव्येषु निम्नोद्भुदकेषु स्थलेषु वा).

Havyah asti, is to be invoked (हव्यः अस्ति आहूतः) भवति—*Sayana*).

10. **Ni sisnatho bathaih**, You smite with your blows (हव्यैः हननैः निगिरन्वः मारयसि—*Sayana*).

Urroh madhye vasisva, give us shelter under your thighs; make use of your family members. (ऊर्वोः मध्ये परमान् वसिष्व; ऊरुस्थानाच्छादय—*Sayana*).

Tuvirmna, O one with immense wealth (तुविर्मन् प्रभूतघन सत्त्वं—*Sayana*).

11. Parvatah, पर्वतः, cloud=*parjanya* a god, friend of Indra (According to *Sayana*, ऋषि—पर्वतः तय सविभूत पर्वत ऋषिः यज्ञस्थानं देवमिष्ट्वा स्वर्गं प्राप्नोति स तयामि पातयति ऋषि, cf. VII 37.8; according to *Ludwing*, a sacrificer whose generosity is praised; but according to *Macdonell* and *Keith*, the god Parvat, the spirit of the mountain, is meant).

13. Bhojah, the recompenser of enemies (भोजः शत्रूणां भोजयित्ता—*Sayana*).

Surib, सूरि, impeller (सूरिः प्रेरकः); giver of rewards.

Ahrayah, unvanquished (अह्रयः पराजितः —*Venkata; Sayana*).

14. Ekam-ekam, one by one; also many (एकं एकं बहून्; वत्समित्येवं बहून्, calves or cows).

Valsam, calf or cow even (वत्स शब्दो वत्स मातृणां गवामुपलक्षक —*Sayana*).

Saura-daivyah, one gifted in the craft of battle; won the battle and hence cow (शौरदेव्यः दीव्यन्ति क्रौन्त इति देवा योऽनार । शूराश्च ते देवाश्च शूरदेवाः । तेषां हितम् शौरदेवं युद्धम् । तत्प्रम्वन्धिष्यो मा । युद्धे शत्रून् हृत्वा तत्प्रम्वन्धिष्य दत्तव्यं —*Sayana*, शौरदेव्य, शूरदेवानां इदं युद्धं शौरदेवं । युद्धांशत्, शौरदेव्य. —*Venkata*).

Hymn-71

1. **Mahobhiih**, by the greatness; by our worship; by immense wealth (महोभिः पूजाभिर्बहुद्विघ्नैर्वा —*Sayana*).

2. **Ksapavan**, the lord of night (we shall protect thee from men day by day, and thou wilt protect thyself by night from evil spirits as fire then burns brightest. (क्षपावान् रात्रिमान् वसति । रात्रौ अग्निविघ्नेष्वेव तेजस्यो भवति —*Sayana*).

3. **Visvavaram**, created by all; chosen by all; associated with all gods (विश्ववारं सर्वैर्वरणीयं धनम् —*Sayana*).

5. cf. I. 86.3—

Medhasatau, in the performance of the sacrifice (मेघसातो यज्ञस्य संयजते —*Sayana*).

11. **Dvita yab bhuta amrtah**, who is doubly immortal as perpetually burning amongst mortals.

Visi, विधि among the sacrificers.

14. **Sira-socisam**, शीरणोच्चिपम् —bright and consuming.

Purumilha, पुरुमीलह्, much renowned; possessing numerous worthy attributes (पुरुमीवः पुरुभिर्बहुभिः पदार्थैः सिक्तः —*Daya*, on I.183.5; see also I.151.2).

15. **Sam yosea**, सम्=peace; योः, bliss; freedom from fear and

paia; peace and bliss (सं सुखम् । योः च मयानामभिन्नम् —*Sayana*; योः पयसिनि
पुनश्करणं दुःखात् पुनश्चूतम्; दुःखवियोजनम् —*Daya*)

Hymn-72

1. *Adhyaryuh*, the head priest (from *adhvare*, inviolable; the priest that bears ill-will to none *Adhvar-yuh* (priest) *Adhvarya-yuh*; i.e. he directs the sacrifice, he is the leader of the sacrifice, or else, he loves the sacrifice. (अध्वर्युः । अध्वर्युरध्वर्युः । अध्वरं मुनक्ति । अध्वरस्य नेता । अध्वर कामयत इति वा । —*Nir* 1.8).

Adhvare, sacrifice; the verb *dhvar*, √ध्व, means to kill, and therefore *adhvare* *a+dhvare*, denotes the negation of killing (अध्वर इति यजनाय । ध्वरिति हितार्कम् । तत्प्रतिषेधः —*Nir* 1.8; also आत्मानं अध्वरमहिंसा व्यवहार कामयमायः । विद्वान्-वित्तो, a technician —*Daya*, on VI.61.2 and V 37 2; यजकर्त्ता on II.5.6).

2. *Hota, hotr*, invoker. See *Nir* 1.8; IV 26, VII 5; 15, 23; 31, VIII.21 Refer to : ऋषां स्व, पीपसास्ते पुण्ड्रान् मायव स्वा मायति ऋषयो । ब्रह्मा स्वा वदति जातविद्यां यज्ञस्य मातां वि मिमीत उ स्व (X 71.11)

One sits increasing the store of stanzas; a second chants the *gayatra* hymn in *Sakvari* measures. One, i.e. Brahman expounds the science of being; whilst another metes the measure of the sacrifice". In this verse, the duties of the priests are assigned : (i) *hotr*, the invoker is the one who sits increasing the store of stanza (ॠ, ऋचु); (ii) *Udgatr*, उद्गातृ the second chants the *gayatra* hymn; (iii) *Brahma* is supereminent from knowledge; he is omniscient (ब्रह्मा । सर्वविद्यः । सर्व वेदुतमर्हति । ब्रह्मा परिबृहत् सर्वतः । ब्रह्मा परिबृहत् सर्वतः); (iv) *Adhyaryu* अध्वर्यु, who metes the measure of sacrifice, the performing priest (*Nir* 1.8) (See also *Nir* VII.5 : यथा होराध्वर्यु ब्रह्माद्गातेत्यप्येकस्य सह—the priest, although he is one, on account of the diversity of his functions (कर्मपुष्पत्वात्), is called the sacrificer (होतृ), the director of the sacrifice (अध्वर्यु), the possessor of the sacred lore (ब्रह्मा), and the chanter (उद्गातृ). Also *hota*, the worthy of being invoked (होतुर्होतिभ्यस्य —*Nir* IV.26 on I.164.1).

3 Sasam, in the sleeping state (ससं स्वपनम् —*Venkata*; ससं स्वपन्तमग्निम् —*Sayana*)

Jihvaya grbhaṇanti, perceives through speech or tongue; i.e. realizes through prayers (जिह्वया । अन्ये जनक शब्दः जिह्वा प्रभषया स्तुत्यं कृष्यन्ति गृह्णन्ति संगृह्णन्ति —*Sayana*) (they seize him, as he sleeps, with their tongues or with their hymns —*Wilson*).

Rudra, रुद्र, one who inflicts pain (रुद्रम् । कृत् दुःखम् । तस्य द्रव्यमितारम् —*Sayana*; रुद्रानां शत्रूणां रोदधितः ; रोदयत्यन्यायकारिणा जनान् स रुद्रः —*Daya*). Also, the word is derived from *rut*, meaning praise (प्रशंसा कृत् स्तुतिः । तथा गन्तव्यम्, स्तुत्यमिदं ययः —*Sayana*; praiser (रुद्र इति स्तोत्रनाम; रुद्र = praiser, Nigh. III.16) One who gives honest advice (रुतः सत्योपदेशान् रुति ददाति —*Daya*, on I 114.3; one who cures from all diseases—*Daya*, on II.33.15).

4. Jami, extensive or vast (जामि प्रवृद्धं सर्वमतिरिच्य वर्तमानम्, *Jami* is a synonym of tautology, fool, and one born in the same caste (जाम्यतिरेकनाम । जामिनास्य वा । समानजातीयस्य बोधजनः —*Nir*, IV.20).

Vayodhah, the giver of food (वयोधाः = वयःश्लाघाः धन्नस्य दातास्मिः —*Sayana*)

Vanam, water (वनम् = उदकम्, Nigh. I.12).

Drsadam, by the cloud (द्रुपदं श्रेयम् —*Venkata*, *Sayana*).

Jihvaya, by the flames (जिह्वा ज्वालयया —*Sayana*). (the verse may be applied to forest-fire also which consumes by its flames the host of trees— दावाग्निं पश्ये वनं तद्वत्समूहं हन्ति, or it cleaves the hard stones also — जिह्वा द्रुपदं कठिनमग्निं पाषाणं भिनत्ति —*Sayana*).

8. Dasabhih, by ten (fingers) (दशभिः संगृह्णन्ति —*Venkata*; दशभिः शब्दबोधोपपत्तिः —*Sayana*).

Khedaya. by rays (वेदया रविमयि: — *Venkata; Sayana*).

Trivṛta, three-fold measures (त्रिवृता क्षिप्रकार कर्तव्यता, three-fold rays or hammer).

9. Tridhatuh, त्रिधातुः; fed on three sorts of materials (milk preparations, herbs and food grains).

10. Avatam, the inexhaustible cauldron (पवत महावीरम् — *Venkata, Sayana*); avata, a metaphor for cloud; one with a wheel at the top; see also verses 11 and 12.

Ucca-cakram, going round circular above (उक्का-चक्रम् उपरिस्थित चक्रम् — *Sayana*).

Ncinabaram, cauldron placed below (नीचीनवारं नीचीन द्वारम् — *Sayana*).

11. Puskare, in a large spoon, upayamani spoon for drinking milk (पुष्करे षण्पुष्करे प्रवृद्ध उपयमनी पात्रे — *Sayana*); also in the midspace.

Adrayah, clouds; also reverent priests (अद्रयः आद्रियमाणा अन्वयवदियः — *Sayana*; अद्रिः = मेघ = cloud, — *Nigh.* 1.10).

12. Ubhakarana hiranyaya, vessel with both ears golden (or of gold or silver) (उभया उभौ कर्णा कर्णस्यानीयो द्वौ रत्नौ हिरण्यया हिरण्यनी सुवर्णोत्तमनी — *Sayana*)

13. Vṛsabham, showerer, fire or agni (वृषभ वर्षकमग्निम् *Sayana*, See *Tait. Br.* घामेयी वा एषा वदजा (III.7.3.1).

14. Te, they, the cows (ते ता गवः —*Sayana*).

16. Saptapadim, seven stepped; (सप्त पृष्ठा संख्या—Nir. IV.26; seven is an extended number); land extensively inhabited by people.

Suryasya sapta rasmibhih, by seven rays (seven colours of the spectrum) of the Sun.

Isam, इषं, food (इषं फलम्)

Urjam, ऊर्जं, sap (ऊर्जं रसम्); energy.

18. Pari dyaṁ jihvaya nīṇat, fills the sky on every side with his flame or blaze.

19. Yatpadam nidbanyam, the spot (for presenting the oblations); a spot specially suited for growing harvest (यत्पदं निधानं हविषां निधानाद्भूतत्वेविं भक्षयु उद स्थित्वाणि: —*Sayana*).

Hymn-73

1. Anti sat bhuta vam avah, let your protection abide near me (this is the restrain of all the eighteen verses of this hymn, अन्ति सत् भूतं माम् अवः).

3. Atraye, अत्रये, for a destitute (one without the three close relations, father, mother and elder brother).

Himena, by water (हिमेन उदकेन —*Sayana*; also see—हिमेनान्नि म'समयात्येक्षम्—I.116.8).

6. Yamahutama, invoked or called in emergence (यामहूतमा यतिगयेन
यत्ने ह्यातन्मो —*Sayana*).

Nedistam yamyapyam. enter in the closest kinship (नेदिष्टं यन्तिकृत्तमम्
याम्यं याम्यवं च यामि तयोः —*Sayana*).

7. Atraye, for the destitute, see verse 3; also, for getting free
from triple pains (i.e., for *atri*).

9. Saptavadhri, seven tongued dragon (a flame with seven
tongues; the controller of the seven vital (name of Rsi according to
Sayana, सप्तवधिः महर्षिः) For *Saptavadhri*, see—

सप्तजघये —V.78.6; X.39.9

सप्तजघिः —VIII.73.9

सप्तजघिम्—V.78.5.

Saptavadhri is one who has a control on seven (the five sense-
organs, mind and intellect)—सप्तज्ञानेन्द्रियाणि मनो बुद्धिश्च सप्तहता यस्य —*Daya*,
on V.78.6; हृतसप्तैन्द्रियम् —*Daya*, on V.78.5.

Saptavadhri is the name of a protege of the Asvins who appear
to have rescued him from a tree in which he had got fastened (V 78.5;
VIII.73.9; X.39.9; see also Av. IV.29.4). *Macdonell* and *Keith*; may be
identical with *Atri* (*Geldner*).

11. Purana'vat, पुराणज्वत्, like a very old person.

Jaratoh'iva, जरतोद्भव, like a decrepit.

16. Aruna'psuh, अरुणः purple-tinted (down) one with fair colour (शुभ्रवर्णः —*Sayana*).

17. Vrksam parasuman'iva, a wood-cutter with his axe a tree.

18. Dhrsna, धृष्णा = धृष्णो + णा, bold (धृष्णो ! धर्मक ! addressed by Saptavadhri to himself, or by Gopavana trisapta-vadhri —*Sayana*).

Visa, a basket (विषा प्रवेशयन्त्या पेटिका —*Sayana*).

Krsnaya badhito visa, कृष्णया बाधितः विषा—distressed by the entangling and detaining basket; distressed by the black people (*Wilson*) (कृष्णया बाधयन्त्या विषा प्रवेशयन्त्या पेटिका बाधितः —*Sayana*).

Hymn-74

1 Duryam, homely, domestic, dear and familiar.

Vajayantah, desirous of food and strength; desirous of enlightenment and vigour. (वाजयन्तः प्रलम्बिष्ठन्तः —*Venkata*).

Viso-visah, of the entire people (विशोविशः सर्वस्याः प्रजायाः —*Sayana*).

4. Arksah, अर्षः = अर्षः ; pertaining to a ṛksa or ṛṣi, a seer; also one capable of punishing enemies.

Srutarva, श्रुतर्वा, the well-reputed horsemen; also one adept in divine lore. (Name of a king, the son of a ṛksa ऋक्ष—*Sayana*). Srutarvan Arksa is the name of a prince whose liberality is celebrated in the

present hymn VIII 74; 13, and whose victory over *Mgraya*, मृगय, is mentioned in X.49.⁶ (*Macdonell and Keith*).

5. *Ghr̥ta' ahavanam*, घृतः प्राहुवनम्, well worthy of receiving the offerings of ghi, घी or affection (घृत=स्नेह=affection).

7. *Amura*, अमूर=अमूह, unbewildered.

Dasma, O pleasing to look (दस्म दर्शनीय !)

Mandra, O happy one (मन्द मीदमान !).

9. *Dyumnaiḥ dyumninī*, द्युम्नीः द्युम्नीः, by glittering food; द्युम्निनी, one possessing food (द्युम्नेः द्योतमानैरन्नेः द्युम्निना अन्नवती —*Sayana*; हविभिः हविष्मती —*Venkata*).

Sravasi Sravah, heap abundance on abundance (श्रवसि श्रवः अन्नेस्य उपरि अन्नपक्षणे पूर्वस्मिन् अन्ने —*Venkata*)

Vṛtraturye, वृत्र-तूयै, battle against a foe (वृत्रतूयै संग्रामे —*Nigh II.17*).

10. *Panyam panyam*, store of enemies.

Asvam it gam, one going like a horse (गो गन्तारम्, अश्वं इत् । इच्छन् इवायं —*Sayana*)

Ārs'ayah, men of agriculture; the cultured men; men in general (ईरयः अनुयाः परिषदेहि शेषः —*Sayana*).

(For *Kṛsti*, कृष्टि, see Nir. X.22; 29; 31; कृष्टय इति मनुष्यनाम, cf. III.59.1; IV.38 10; X.178.3).

11. *Gopavanah*, गोपवन., the seer of the secret lore (name of a ṛṣi —*Sayana*). Name of a poet of the race of Atri. *Gaupavana* (गोपवन), pupil of Pautimasya, पौत्तिमाप्य, is mentioned in the first two traditions (list of teachers) in the Kanva recension of the Brhadaranyaka Up. III.6.1; IV. 6.1 (*Macdonell and Keith*) *Gira*, गिरा, praise.

13. *Arkse Srutarvani*, आर्क्षे श्रुतर्वणि, see verse 4

Mrksa, to purify.

Sayana gives *Vrkṣa* (वृक्षा) as a reading for *Mrksa* (मृक्षा), which he explains as *Kesavanti* (having hairs or wool) (वृक्षा वृक्षाणि । वृषन्त्यन्त इति वृक्षाः केसाः । तद्वन्ति वृक्षाणि; he gives another alternative : अथवा वृक्षा वृक्षेण । वृषन्त्याधनत्वाद् वृक्षो हस्तः । तेनो-वृक्षाणि ।

Caturnam, of the horses; of the four horses (according to *Sayana*, the horses given by *Srutarvan*, श्रुतर्वण)

Sardhamsi-iva, like well grown (long) hairs (सर्धिसि इव उच्छ्रितानि सोमानीव).

Stuka-avinam, wool of rams, (स्तुकाऽवि न कर्णायवः । स्तुकः केशसन्धानः ; bunch of hairs —*Sayana*).

14. *Vayah*, birds (a poetic metaphor for ships).

Tugryam, the imported material; for *Bhujyu* and *Tugrya*, see earlier notes. 'According to traditionalists, *Tugra* is the name of the father of *Bhujya*, a protege of the *Asvins*, and thus *Bhujyu* is known as

Tugrya (VIII.3.23; 74.4) or *Taugrya* (I.117.15, 118.6; 182.3,6; VIII 5.22, X.39,4).

The word *tugra* means a strong man who can put up a fight with enemy.

Asavab, fast moving horses (पाशवः अशवाः).

15. **Parusni**, a carrier across; one consisting of knots; one who could bravely resist enemy at each step. (परुष्णीं पानिकां, the sustainer, the earth *Daya*. on VII.18 8; विभागवतीम्, having divisions as of an army, *Daya*. on IV.22 2; पदप्याम् पालनकल्पम् पुषिप्याम्, *Daya*. on V.52 9).

Mahenadi, O great river (महाजनि, हे महाजनि!).

Hymn-75

For verse 9, see Nir. V. 23.

1. see Yv. XIII.37.

4. **Patih satinabpatih, sahasrinah**, lord of hundreds and thousands.

Murdha kavi, an outstanding seer of piercing vision (मूर्धं चक्षुः कवी अन्तप्रगः — *Venkata*; मूर्धं शिरोवदन्तः कविः मेधापते — *Sayana*).

Rayisam, of wealth (रमीषा घनानाम् — *Sayana*).

5. **Nemim ṛbhavah**, as the *Ṛbhū*s (the artisans) bend the circumference of a wheel; see also VII.32.20 (नमे नेमिं तष्टा इव).

6. *Virupa*, O one of multiform; name of a Maharsi (हे विरूप! नामा रूपै तन्मात्रिकं बहुयै —*Sayana*).

Nunam, now, this time (नूनं इदानीं —*Venkata*).

Abhidya, all round shining (अभिद्यवे अभिगतदीप्तये —*Venkata*; *Sayana*).

7. *Apaka-Caksasah*, missile (*Griffith*); of un-measured radiance (अपाकचक्षतं अनल्पचक्षतः —*Sayana*; अनल्प तेजसः —*Venkata*).

Panim, पणिम्, exploiter.

Staramahe, shall we overthrow, or defeat (स्तरामहे । स्तरणं हिंसनम्—*Venkata*).

8. *Usrah*, उसरः, milk-streaming.

Agbnyah, cows (inviolable), (*Nigh.* II.11; V.5 (पदनाम); also अघ्न्याहन्ताभ्या भवति; *aghnya*, cow is so called because she is not to be killed, न + √हन्, or she is the destroyer of sin—*Nir.* XI.43).

9. *Dudhyah*, दूढ्यः = दुःस्वः, an evil-minded.

Samasya, of everyone (सामस्य सर्वस्य —*Venkata*).

“Let the weapon of our numerous evil-minded vindictive foes not smite us as a wave does a boat”, Evil-minded, i.e. whose minds are sinful (दूढ्यः = दुःधियः. पापधियः ; परिदोषसो सर्वतो दोषसो ग्रहतिः —*Nir.* V.23)

Urmi (wave) is derived from $\sqrt{\text{उरम्}}$ to cover.

Nau, a boat is so-called because it is to be pulled through ($\sqrt{\text{नौ}}$) or the word may be derived from the root *nam*, नम्, to bend. (उमिरिव मयमावधीत । ऊमिरयो ते । नौ. प्रणोत्तव्यः भवति नमतेर्वा —Nir. V.23)

11. **Ura-Kṛt ura kṛdhi**, giver of abundance (or of wide space) give us abundance (उरःकृत् उरःकृद्वि नः पान्नाकं कृषि कृषि —*Venkata*).

15. **Ya(n) aham asmi tan ava**, यन् यद् तस्मिन् ता एव shield those among whom I stand (or among whom I am).

Hymn-76

9. **Divistisu**, दिविष्टिषु, on the recurring sacred days (दिविष्टिषु मरुताकृतामग्निं मननेषु; दिवः स्वर्गस्य वैपणेषु निमित्तेषु —*Sayana*).

10. **Ut-tisthan ojaś**, rising up in thy strength (उत्-+तिष्ठन् ओजसा वलेन —*Sayana*).

Camu, between the two hoards (सम् चाम्योः प्रतिपवणं कनकयोः —*Venkata*; *Sayana*).

11. **Kraksamānan**, whilst smiting foes (क्रक्षमारं गतून् विसिधन्तम् —*Sayana, Venkata*).

Akripetam, follow thee (अकृपेतां अनुकल्पयेताम् —*Venkata*); shudder.

13. **Astapadim**, अष्टाश्वदीम्, eight points of the sky (eight cardinal directions north, south, east, west, and four half-quarters or corner points : ईशान (N—E); साधेय (S—E); नैऋत्य (S—w); and वायव्य

(N—W); (दिशि, प्रचान्तरदिशि. —*Venkata*).

Nayasraktim, rising to the ninth (i.e. the sun in the zenith)
(नान्दिभिः प्रचान्तरदिभिः च प्रष्टापदीम् तानिः प्रादित्येन च नवसक्तिम् —*Venkata*).

Hymn-77

For verses 4, 6, 10 and 11, see Nir. V.11; VI.34; V.4 and VI.33 respectively

1. *Sravire*. श्रविरे, renowned (विश्रुता —*Venkata*), heard even today.

2. *Aurna'vabham*, descendent of Urnavabhi (ऊर्णवाभि); literally it means abounding in wool; also a conceit. In the tradition, (i) this is the name of a pupil of kaundinya, कौण्डिन्य. (Brhada. Up. IV.5.26. Madhyandina) (ii) a teacher of this name in the Nirukta VII.15; XII.19. He is normally said to belong to the school of *Aitihasikas*, the traditionalists. He was probably an eclectic.

Ahisu'yam, wicked (in administration). In tradition, the name of an *Asura* (Aurnavabham and Ahisuvam, both are regarded as Asuras or demons —*Suyana, Venkata*)

श्रीर्णवाभि—VIII. 32.26; 77.2 (ऊर्णवाभि word does not occur in the Rgveda).

शहीशुवम् —X.144.3

शहीशुवम्—VI.1.32.2; 26; 77.2

Both the terms, Aurnavabham and Abisuvam occur together in the Rgveda; VIII. 32.26; 77.2, Abisuvam singly occurs in VIII. 32.2.

4 Sarāsi trimsatam, सरसि त्रिषतम्, thirty lakes of soma.

At one single draught, Indra (the sun) drank thirty lakes full of Soma.

At one draught alone; Indra drank them together, i.e. a long with one another (सार्कं सहैत्यर्थः)

Lakes full of Soma, i.e. dear to his heart or full to the brim, or consecrated to Indra (इन्द्रः सोमस्य काशुषा । कान्तकानीति वा । कान्तकानीति वा । कृतकानीति वा); or else Indra is a lover of Soma, or he drinks till he desires, till his appetite is completely satisfied (इन्द्रः सोमस्य कान्त इति वा । कणेषात इति वा । कणैहतः । कान्तिहृत्-).

The ritualists explain like this: There are thirty libation-vessels consecrated to one deity at the meridional pressing of the Soma-juice. These (libation-vessels), they drink at a single draught. They are here called lakes. "There are thirty days and nights in the second and thirty in the first half of a month," say the etymologists. Then the rays drink those same lunar waters which fall on certain days in the second fortnight.

(तर्जित्वाशिका वेद्य-ने । त्रिषद्विषयान्नापि माध्यन्दिने सवन एकदेवतानि । तान्येतस्मिन् कास एकेन प्रतिघातेन पिबन्ति । तान्यत्र सरान्मुच्यन्ते । त्रिषद्विषयदास्याहोरात्राः । त्रिषत्पूर्वपक्षस्येति नैकताः । तद्वा एतावज्जान्दस्य घातानि न्य घापी भवन्ति रश्मयस्ता येषामसौ पिबन्ति — Nir V 11).

5. Gandhavam, the cloud (गन्धर्वी मेघः — *Venkata*; वायुदकं वायवतीति मेघः — *Sayana*) Gandharva also means wind or air (यो वां पृथिवीं धरति स वायुः ; air the sustains that earth, *Daya*, on I.163.2; also the sun, यो वां पृथिवीं जार्जो

व घरति घारयति वा स सूर्यकोव — *Daya*, on Yv. II.3; a leamed one, यो वा वेदसाध
घरति स, विद्वान् पण्डितो जन. — *Daya*, on Yv. XXXII.9, also moon, यो वाः सूर्यकिरणान्
घरति स कन्दमा Yv.XVIII.40)

Gandharvas are also persons devoted to aesthetics and fine art.
गन्धर्विणाकुलता. — *Daya*, on Yv.XII.98. Beauty personified (स्वर्णिता गन्धर्वी
(उपलब्धे) —SBr. X.5.2.20; lovers of maidens, योनिपता ये गन्धर्वाः —SBr.
III.4.3; स्त्रीपता ये गन्धर्वाः —*At. Br.* I.27; तत्तन्-गन्धर्वी) उ ह स्त्रीपता. —Kausitaki
Br. II.9, wind, वातो गन्धर्वः SBr. IX.4.1.10; vital breaths Jaim Up III 36 3;
mind, मनो गन्धर्वः —SBr. IX 4 1.11; fire, यन्मर्त्यस्य —SBr. IX 4.1.7; moon,
चन्द्रा गन्धर्वः —SBr. IX.4.1.9, the sun, सूर्यो गन्धर्वः SBr. IX.4.1.8; they are
twenty-seven, गन्धर्वाः सप्तविंशतिः —SBr. V.1.4.8

Abudhnesu rajah-su, in the vacant or nonhabitable regions of space
(अबुधनेषु पदनिधानयोग्यमस्थानरहितेषु रजःसु लोकेषु —*Sayana*).

6. "From the mountains, Indra transfixd the mellow cloud and
held his well-aimed arrow." From the mountains Indra held the well-
aimed arrow and transfixd the well-ripe cloud, the giver of rain-water.
(घोदन् उदकदानं मेघम् । युन्दे युन्देन व्याख्यातम् । युन्दारकश्च —*Nir.* VI.34)

Bundab, युन्दः means arrow; it pierces; it inspires awe; or it shines
while it flies (युन्द इपुर्भवति । भिन्दो वा । भिन्दो वा । भवतो वा भावपानो द्रवतीति वा —
Nir. VI.32).

8. Sadyah jatah, forth with increased (*Wilson*); सद्यः तदानीमेव जात
प्रसमानिर्दत्तेन सोमेन प्रवृज् —*Sayana*); one who has immediately gained
popularity.

Rbhu-sthira (vocative), O mighty and firm in battle ' (ऋभुष्ठिर!
महान्-स्थिरः च तथोक्तः. —*Venkata*, ऋभुः उरु-प्रभुः, and hence *rbhusstira* is
उरुः प्रभुः स्थिरश्च संयमे स तथोक्तः —*Sayana*).

Cyautnani, strengths, powers, energies; efforts; strong persons
(च्यौलमिति चलनाय —Nigh. II.9.; च्यवन्ति शत्रवो येभ्यस्तानि वसानि —*Daya*, on VII.19.5); praises (च्यौत्तानि स्तोत्राणि —*Daya*, on I.173.4).

च्यौतः—X 50.4

च्यौत्ता—VI.47.2; VIII.2.33

च्यौत्तानि—I.173 4; IV.31.9; VII.19.5; VIII.77.9

च्यौत्ताय—VI.18.8

च्यौत्तेन—X.49.11

च्यौत्तेः—VIII.16.6.

Mountains are regarded as the supporters or the stays of the earth (सुमेः कोसवद्धारणाय —*Sayana*).

Varsisthani, gigantic (वर्षिष्ठानि प्रतिशयेन प्रवृत्तानि —*Sayana*).

Parisasa, far reaching (परोणसा परितो न तानि, अतएव 'च्यौत्तानि' इति नाम —*Sayana*).

Vidu adharayah, वोढु सधारय, fixed them firm (वोढु स्थिराः —*Sayana*).

10. Varaham, to a cloud (वराहो मेघो भवति । वराहार —Nir. V.4). *Varaha* is cloud, it brings (वृ) the best means of livelihood (वर+प्राप्तार), this is supported by a passage from a *Brahmana*. (untraced) "वरप्राप्तार-नामि" —इति च ब्राह्मणम् । See also "Vidhyat varaham tiro adrum asta."

'वध्मन् वराहं' तिरो यजिमस्ता (1.61.7) : from afar, he pierced the cloud by hurling his thunderbolt. This other meaning of *Varaha* (boar) is derived from the same root also; he tears up the roots, or he tears up the good roots (ययमरीतरो तया मृत्स्मादेव । वृत्ति मूत्रानि । वर उर मृत् वृत्तीति वा —Nir. V.4)

We have a Vedic quotation "Indra slew the ravening boar" (वरगृह्मिन्द्र एवमुपम्—VIII.77.10). *Angirasa*s are also called "*Varahas*" अग्निमस्यतिवृषमिवराहः (the lord of prayer, with the powerful *Angirasa*s—X 57.7.)

The group of atmospheric gods are called *Varahavah* (वसन् हिरण्य चक्रानयो दंष्ट्रान् विधावतो वराहम् —I 88.5; seeing the groups of atmospheric gods, of golden chariot wheels, of iron-tusks, running) —Nir. V.4.

Sayana gives two interpretations of this verse : (i) The etymological school, *Nairukta*. *Visnu* is the sun, the bringer of rain, and also bringer of cattle and food; the *varaha* (boar) is one of the personifications of the cloud as smitten by Indra's thunderbolt.

(ii) the school of mythology or tradition, *Atithasika* : (for this see Tait. Samhita VI.2.4); the sacrifice went away from the gods in the form of *Visnu* and entered the earth. The gods sought him grasping hands. Indra passed over him. He said, "who has passed over me?" "I am he who smites in the stronghold; who art thou?" "I am he who brings from the strong hold." He said, "Thou art called he who smites in the strong hold. Now a *boar*, the stealer of the good, keeps the wealth of the *Asuras* which is to be one beyond the seven hills. Him smite, if thou art he who smites in the stronghold." He plucked out a bunch of *darbha* grass, pierced the seven hills and smote him. He said, "Thou art called, he who brings from the stronghold; bring him. So the sacrifice bore off the sacrifice for them; in that they won the wealth of the *Asuras* which was to be won; that alone is the reason why the *Veda* is so called," (i.e. the *ṛpsads*). A similar

story is given in the Caraka Brahmana also. (For the legend, see I.61.7 also : युवा यद् विष्णुः पचतं सहेयान् विष्यद् वराहं तिरौ अद्रिमस्ता)

11. Bundab, arrow (since it pierces, it inspires awe, or it shines when it flies (कुन्द इष्टुमेषति । विन्दो वा । भिन्दो वा । मयवो वा । ससत्तमानो दवतीति वा— Nir. VI.32)

“Thy bow is most powerful, strongly made, and well-shaped. Thy arrow is golden and swift. Both the arms which knock down enemies and increase sweetness for us) are well-equipped and fit for war.”

Tuviksam, powerful, having a great capacity of discharging arrows (तुविषां महविशेष महविदोष वा —Nir. VI.33)

Sumayam, delightful (सुमय सुसुयम् —Nir. VI.33)

Ranya=ranyau (रण्याः=रण्योः=रमणीयो सांशायो वा; beautiful or well-equipped for battle

Rdupe, knocking down by movement, or by motion (शत्रूषे ध्वन पातिनो, गमनपातिनो) or, knocking down by sound or knocking down at a great distance (शब्दपातिनो दूरपातिनो वा) —Nir. VI.33.

Cld-rdu-vrdha, विद्दुवद्वा, destructively piercing; piercing the vital parts by movement, by motion; piercing from the sound, or piercing from a distance (भयम्पद्वेन वेधिनो, गमनवेधिनो । शब्दवेधिनो । दूरवेधिनो वा) —Nir. VI.33).

Hymn-78

The hymn refers to cows (गौत्रम्) ; food grains (ग्रान्तः, 1), condiments (अमृतम्, 2), horses (अश्वम्, 2); oils or cosmetics (अमृतम्), sheep (हिरण्यम्, 2; may mean gold vessels also), ear ornaments (कर्णशोभना, 3), barley (yavyuh यवयुः—seeking *yava* or barley, 9) along with *gavyuh*, गव्युः—seeking cows and *hiranyayuh*, हिरण्ययुः—seeking gold or sheep, *asvayuh*, अश्वयुः—seeking horses, 9). The tenth verse refers to *datram*, दात्रम्, a sickle, held in hand (*haste*, हस्ते; barley cut and piled (*dinasya*, दिनस्य, cut; *sambhṛtasya*, सम्भृतस्य, piled यवस्य, of barley; *Kasina*, कसिना, handful, same as *mustina*, मुष्टिना, 10).

The word *vrihi* (वीहि) for rice does not occur in the R̥gveda; we have the word *dhana* for fried or parched barley or other grains (धानानाम् मृष्टयवाधानानां —*Daya*, on Yv. XIX.22; (पक्वान्विशिष्टेषु: —III.35.7; अग्नि संस्क्रतान्विशिष्टेषु:—III.35.3; मृष्टान्नानि VI.29.4; यवाः IV.24.7).

ग्रान्तम् — III.7.6

ग्रान्ताः — 1.16.2; III.35.3; 7; 52.5-8; IV 24.7; VI.29.4; X.28 1

गौत्रानाम् — VIII.70.12

गौत्राश्वत् — III 43.4

गौत्राश्वत्तम् — III.52.1; VIII.91.2.

It is surmised that rice was not known in the R̥gvedic period; it was introduced during the age of the Atharva-veda, where we have the occurrence of the word *vrihi* (वीहि),—*Wilson*.

यवम्	—	I.23.15; 117.21; 176.2; V.85.3; VIII.3 4; VIII.2.3; 22.6; 63.9; X.27.8; 43.7; 131.2
यवज्जम्	—	VIII 93.3; IX.69.8; X.42.7
यवज्जम्	—	X.131.2
यवज्जम्	—	X.68.3
यवज्जम्	—	IX.55.1
यवज्जम्	—	VIII.78.9

Hymn-79

1 Visvajit, (विश्वजित), conquerer of all.

Udbhit, producer of fruit (उद्भिः उद्भिः — *Venkata*; कसस्य उद्भिः — *Sayana*)

Kṛtuh, all creating (कृत्तुः कर्त्ता — *Venkata*)

Agṛbhitah, obstructed by none of the enemies (अग्रभीतः अग्रभीतः — *Venkata*)

Visvajit and Udbhit are also the names of two special Soma ceremonies, and the Soma may be addressed under these names as the principal means of their accomplishment (*Wilson*) (विश्वजित् सर्वस्य नेता, उद्भिः कसस्योद्भिः । यवया विश्वजित्भिः सोमयागे । यवोनिष्पादकृत्वात्तद्वयः — *Sayana*).

3. Yantasi, (यन्तासि), provide or offer.

Varuham, Shelter, protection (वरुच वरकम् —*Sayana*).

"Thou art the restraint from the enmities etc.; thou art a wide shelter." (*Mahidhara* on Yv. V.35)

4. Rjisin, ऋजीषिन्, O straight forward gentleman : O seeker of truth : (हे तृतीय सवनस्येन ऋजीषेण उद्वत् —*Venkata*) (ऋजीषिणं ऋजूनां सरसानां घात्रिकाणां जनानामोषितुं षोडशम् —*Daya*. on VI.42.2; प्रशस्तमुपाज्जेन विद्यते यं मत्तम् —on I.64.12; ऋजीषिन् सरसस्वभाय —VII.42.3; ऋजीषि सरसत्वं यस्य प्रति तत्सम्बद्धौ —on VI.17.10) (O Rjisin : i.e., thou, who possessest the remains of the Soma, offered in the Tṛtiya Savana (third season—of Tait Samhita. VI.1.6).

6. Atirnam, life not yet crossed; the unending life.

Pra im ayuh tarit atirnam, प्र ईम् नायुः तस्मिन् प्रतीर्णम्, lengthens out his unending life (i.e. the life not yet crossed).

Ut irayati, urges him on (उत् ईरयति प्रवर्धयति —*Venkata*).

Hymn-80

Ekadyuh, is the seer of the hymn; the word occurs in verse 10 (एकयुः); it means "the lone illuminator", —perhaps thus it refers to the Sun. The word does not occur anywhere else in the Rgveda.

3. Kim anga, किम् अङ्ग, what now (किम् किमम् —*Venkata*).

Radhracodanah, director of the worshipper (रघ्रचोदनः रघ्रस्य राघकस्य यः चोदयति वनम्—*Venkata*; रघं राघकं चोदयतीति रघ्रचोदनः —*Sayana*).

Sunvanasya avita, guardian of the offerer (सुव्वातस्य अविता, guardian of

the faithful).

5 Vajayu, coveting for food or victory (वाजयुः पन्नमिच्छन्—*Venkata*, पल्लमाकमन्नमिच्छन्—*Sayana*).

Sravah, श्रवः, fame; also fond (श्रवः पन्नं हविसंदायम्—*Sayana*).

6. Vajayam, वाजयुम्, coveting for food (or victory) (वाजयुः पन्नमिच्छन्—*Venkata*).

8. *Urvikastha*, far off (उर्वी) is the goal (काष्ठा), (उर्वीकाष्ठा यद्वन्तराजं प्राप्यन्तः । प्राप्यन्तोऽपि काष्ठोच्यते । 'याम्बा स्मिता भवति'—cf. *Nir.* II. 15; *Sav na*).

The word *Kastha*, काष्ठा, is a synonym of many objects:

(i) *Kastha* means quarter; they are situated having gone across (ततः काष्ठा दृश्यतदनेकस्यापि सत्त्वस्य नाम भवति । काष्ठश्च द्विषो भवन्ति । क्रान्त्वा स्मिता भवन्ति).

(ii) *Kastha* also means intermediate quarters; they are situated having crossed each other (काष्ठा उपदिशो भवन्ति । इतरेतरं क्रान्त्वा स्मिता भवन्ति).

(iii) The Sun is called *Kastha* also; it is situated having gone across (प्रादिरदोऽपि काष्ठोच्यते । क्रान्त्वास्मितो भवति).

(iv) Destination is called *Kastha* also; it is situated having gone across (प्राप्यन्तोऽपि काष्ठोच्यते । क्रान्त्वा स्मितो भवति).

(v) Waters are also called *Kastha*; they are situated, having gone

across i.e. stationary waters (प्रायोऽपि काष्ठा लब्धन्ते । कामया स्थिता मयगी स्वावराणाम्)—Nir. II.15. (see also प्रतिष्ठन्तीनामनिवेशनानां काष्ठानां मध्ये निहितं शरीरम् —I.32.10).

For *Kastha*, see:

काष्ठा — VIII.80.8

काष्ठाः — I.37.10; 59.6; 63.5; IV.58.7

काष्ठानाम् — I 32.10

काष्ठाम् — VII.93.3; IX.21.7

काष्ठायाः — X.102.9.

काष्ठासु — I.146.5; VI.46.1

Apavṛkta, be excluded

Aratnayah, constellations (परतनयः परममाता शल्य —*Sajana*, 'एतयः' यजमाना शल्यः —*Venkata*)

9. *Turiyam nama*, the fourth name (*Somayaji*, सोमयाजी is the fourth name; सोमयाजीति तुरीयं नाम तस्य अजिपम् —*Sayana*).

The first three names pertaining to Yajna (यजिष्यं) are; (i) names pertaining to constellations, नक्षत्राणाम् like Arjunyau, Phalgunyau etc. (ii) the hidden or secret names, गृह्यं नाम, (iii) the revealed names (open names), प्रकाशनाम्.

In this case, one may refer to the Satapatha Brahmana (II.1.2.11) also. "He may also set up his fires under the Phalgunis. They, the Phalgunis, are Indra's asterism, and even correspond to him in name; for indeed Indra is also called Arjuna, this being his mystic name, and they (the Phalgunis) are also called Arjuns." Hence he overtly calls them Phalgunis, for who dares to use his (god's) mystic name?
 गृहीतमग्नीश्रवाभिः । एतं वा ऽ दृष्टं नक्षत्रं यत्तं शुभोऽयं च यन्निरुपपातुं नो ह वै नाग्नेहो यदस्य
 गृहं यं नामानुव्यो ये नानेतास्ता एतन् परोक्षमाचक्षते कुरुष्व इति को ह्येतासाहेति गृह्य तन्न गृहीतुम्।

Hymn-81

The Rsi of the hymn is Kusadi of the family of Kanva.

2. Tuvī kurinī, तृविःकूर्पी, achiever of many great deeds,

Tuvi desnam, तृविऽद्वेष्टम्, bestower of plentiful gifts.

Tuvi magham, तृविऽमघम्, lord of immense wealth

Turi matram, तुरिऽमात्रम् बहु प्रमाणम् — *Venkata*: of huge dimension's or vast in size.

3. Bhīmam gam, भीमं गाम्, terrible bull.

4. Ait u nu. एत उ नु, come at once, O dear one ' hasten hither.

5. Up gasi-sat, उप गतिषत्, may you sing the upagata or prelude उपमान च करोतु — *Venkata*).

6. A no bhara daksinena, आ नो भर दक्षिणम् may you bring us wealth with your right hand (अन दक्षिणम् दत्तं न बाह्व — *Venkata*)

Abhi savyena pra mrsa, अभि सव्येन ग मृषा, may you encourage us with your left hand.

Ma nirbhak, मा निभक्ति, deprive us not; exclude us not.

9 Visva candrah, All-rejoicing (विश्वचन्द्रा स्वयंकान्ता: —*Venkata*; सर्वं हिरण्योचेता बहुनामाह्वतादका वा —*Sayana*).

Vasaih full of desires : with all aspirations (वसो कामैः हेतुभिः —*Venkata*; कामैरनेकेषु वताः —*Sayana*)

Maksu, मक्षु, spontaneously, immediately (मक्षु षोडशम् —*Sayana*)

Hymn-82

4. Asatru, अशत्रो, O the one without any enemy (असमल —*Venkata*).

Upa' me, from close quarters (उपमे समीपे —*Sayana*).

Upa me rocane divah, from the resplendent heaven; in the highest splendour of heaven; from the world of heaven illumined by its own splendour; that is, by deities residing there (दिवः एव तेजसा दीप्यमानात् शुभोकात् । तदस्पन्दैर्वैरित्यर्थः । रात्रौ च अग्निभिर्दीप्याने च —*Sayana*)

7. Camasesu, in the bowls; in the cups (चमसेषु एतन्नामकेषु पादेषु —*Sayana*).

Camusu, in the saucers (चमसु । चमसि पत्रमयमेति चम्यो वृद्धाः (चमू=ग्रह) तेषु —*Sayana*; *canu*, चम्, is also army.

9. Yam te syennā pada ā abharat, यं ते स्येनः पदा आ अभरत् —What-ever the hawk bore, according to traditionalists, this refers to Gayatri, who in the form of a hawk or falcon brought the Soma on earth from heaven (Tait. Sambhita VI.1.6.4; At. Br. III. 25-27; गायत्री पक्षिरूपं धारयित्वा पदभ्यां सोममाहरत् —*Sayana*) (Refer to *kadru-suparna* dispute; the metres are the descendents of *Suparni*. *Kadru* (earth) told *Suparni* (heaven). "In the third heaven from here is the Soma; fetch it; and by it buy your release". The Soma could not be brought by any of the metres like the Jagati and the Tristubh. Then the Gayatri flew up, of four syllables, together with a female goat and light. Then the goat won (Soma) for her, and so the goat has the name (*aja*, अजा). The Gayatri brought back the Soma and the four syllables (two of the Jagati and two of the Tristubh which they had lost in the effort of getting the Soma), and so became of eight syllables—Tait. Sam. VI.1.6.4

Hymn-83

2. Yujah, allies; associate (युजः सहजः —*Sayana*).
4. Vamam, wealth (वामं धनम् —*Venkata*).
5. Risadasah, O repeller of enemies (रिशदसः रिशतामसि तारः —*Venkata*).
- Aghasya yat, belongs to sin (अघस्य यत् अपस्य सम्बन्धि —*Venkata*).
6. Ksiyantah, stay at home (क्षियन्तः गृहेष्वग्निहोत्रार्थं निवसन्तः ; stay at home for performing the Agnihotra —*Sayana*).
- Adhvan yautah, go abroad on the road; go out for the collection of fuel etc. for the Agnihotra (अध्वन अध्वनि उर्मिदाहृत्यार्थं यान्तः गच्छन्तः —*Sayana*)

7. **Indra**, इन्द्र, O Indra! O lightning!

Visno, विष्णो, O Visnu! O sun!

Marutah, मरुतः, cloud-bearing wind.

8. **Bharamahe** we proclaim (पञ्चरात्र-कारणम् प्रकाशयते वा —*Verkata*;
वचनाः तस्यः प्रकाशयामहे वा —*Sayana*).

Samanya, समान्यः — सामान्यम् (द्वौ सर्वेषां दधानः सद्युधेन ततः —*Sa*).

Matuh, of the mother, of Aditi (मातुः अदिते —*Sayana*).

Garbhe bhratṛtvam pra bharamahe, brotherhood of yours in your mother's womb.

There is a legend in the *Taittiriya Samhita* to this effect (अदितिः पुत्रकामा साद्येभ्यो देवेभ्यो ब्रह्मोदनम् पचत् —*Tait. S. VI.5.6*). Aditi offers a certain offering to the gods, and conceives four of the Adityas on eating the remainder which they gave to her. Thinking to conceive a still nobler offspring, she next eats the whole of the second offering herself, but she only conceives a barren egg. She then offers the third offering to the Adityas and conceives *Vivasvat*. But here in this legend, there is nothing of the birth of Pusan and Aryaman; though according to *Sayana*—तस्यै पूषा चायमा वाजायेताम्, i.e. these two are also born (*Wilson*).

Hymn-84

Usnas, the son of *Kavi*, is the seer of this hymn.

2. **Dvita**, द्वितः, in twofold ways; in twofold functions (द्विती द्वयः).

This refers to Agni, with twofold functions as the *garhapatya* and the *ahavaniya*; or else the Agni as cosmic sacrifice and terrestrial fire.

Dvita Martyesu ni a'dadhus, amongst men (द्विता द्वेय मर्त्येषु मनुष्येषु नि पादयुः । गार्हपत्य आहवनीय च । यद्वा दिवि धर्तमानस्य पृथिव्या च यस्य निधानं कृतवन्त — *Venkata*).

4. **Urjah napat**, son of food (नपात् मल्लस्यपुत्र') (vocative along with *Agne* and *Angirah*) (in this verse *urjah*=food, not fuel).

Varaya manyave, to the venerable pride: to the excellent scorner of enemies (वराय वरणीयाय मनवे अविमन्यमानाय यत्न — *Venkata*).

5. **Yaho**, O son; *sahasah yaho*, O son of a strength (यहो सहसो पुत्र! — *Venkata*).

7. **Gosata**, गोऽजात=गोऽसात, wealth of kine, wealth of wisdom

9. **Kseti**, stays at his home (क्षेति स्वगृहे निवसति — *Sayana*)

Ksemebbih Sadhubbih, with all efficient protections (क्षेमैभिः पालनैः सह साधुभिः साधयद्भिः — *Sayana*).

Hymn-85

Kṛṣṇa Angiras is the seer.

The refrain of the verses of this hymn is "मध्व सोमस्य पीतये"; may ye drink the exhilarating Soma; or for the sake of enjoying or accepting sweet enlightenment.

3. *Kṛṣṇa*, कृष्ण, the charming devotee (according to the traditionalists, the name of the seer of this hymn; see *Kṛṣṇasya*, कृष्णस्य in verse 4 also. The tradition assigns to him or to *Viśvaka* (विश्वक) son of *Kṛṣṇa* (कृष्णो) the authorship of the next hymn VIII. 86. The word *Kṛṣṇiṇya* (कृष्णीव) may be a patronymic formed from the same name in two other hymns of the *Rgveda* (I.116.23; 117.7), where the *Asvins* are said to have restored *Viśnapu* to *Viśvaka Kṛṣṇiṇya*. In that case, *Kṛṣṇa* would seem to be the grandfather of *Viśnapu*—*Macdonell* and *Keith*).

7. *Rasabham*, रासभ, ass, mule or horse, the animal that makes pleasing sound (रासभं शब्दमयमानमेतन्नामकमश्वम्; “रासभापयिष्वतो” इति रासभेवावायिष्वतो रसस्यवाहुनौ —*Sayana*).

Vidrange, विद्वन्, firmly-built; all parts of body firm and strong (वीद्वन्ने । वोद्वद्दः । द्वाङ्गमेते —*Sayana*).

8. *Tribandhureṇa*, त्रिवन्धुरेण, three-seated (त्रिकलका संचाटेन—*Venkata*).

Trivṛta, त्रिवृता, triangular (त्रिवृता त्रिकोणेन —*Venkata*; *Sayana*).

Hymn-86

Kṛṣṇa Angiras, *Viśvaka* or *Karṇi* is the seer of the hymn. The refrain of the hymn is मनी वि योष्यं संदामुमोचतम् (severe not our friendships, but fling loose or set me free).

1. *Dasra*, दसा, wondrous (दसा दर्शनीयो); subduer of enemies सर्वेषां मत्तूणामुपक्षयितारो —*Sayana*).

Viśvaka, विश्वक, the family-head (name of a *Rsi* —*Sayana*). The word *visvata* विश्वक, occurs only in this hymn in the first three verse: VIII.86.1-3, and nowhere else in the *Rgveda*.

Daksasya, of a sage with skill; Prajapati of this name (*Sayana*).

Tanu'krthe, for the sake of son (तनुकृते पुत्रस्यकृते —*Venkata*).

Mumocatam set me free, fling loose (मुमुचतम् मस्मान्ममुक्तुं रपेस्वित्वाप्य-
ममहात् मुमुचतम् —*Sayana*).

2. **Vimanah**, विमनाः, unattentive (a Rsi of this name —*Sayana*).

Visnapre, for the sake of posterity or son or grandson (विष्णाप्रे
मम पुत्रे पोत्रे वा —*Venkata*).

Visnapu is the name of the Rsi's son or grandson also in my-
thology.

4. **Uta tyam viram avase havamahe**, इत त्वं वीरं धामसे हवामहे, we
summon that hero for our protection (since it is for the son to protect
the father, वीरोहि पितरं रक्षति —*Sayana*).

Rjisinam, the possessor of bliss; the possessor of Soma.

"**Rjisin**, is generally an epithet of Indra, and is always explained
by *Sayana*, as here," possessor of stale Soma—III.32.1; 36.10 etc.),
Rjisa, ऋजोप, also means "enemy-repelling."

ऋजीषम् — I.32.6

ऋजीषिणः — I.87.1; II.34.1; VIII.32.1

ऋजीषिणम् — I.64.12; VI.42.2; VIII.76.5; 86 4;

ऋजोपम् — III.32.1, 36.10; 43.5, 50.3; VI.17.10, 20.2; VII.24.3; VIII.79.4; 96.9

ऋजीषी — III.46.3; IV.16.1; 5; V.40.4; VI.17.2; 18.2; 24.1; VIII.90.5; X.89.5.

5. *Rtasya Sṛṅgam*, horn of truth (ऋतस्य सृङ्गं सत्यम् — *Sayana*).

Savita, impeller; the sun; the creator (सविता सर्वस्य स्वस्वकर्त्तृषि श्रेष्ठः — *Sayana*).

The verse is in the praise of truth (सत्यं श्रुतं). *Sayana* seems to explain the verse implying that as the sun swerves not from his appointed course, and as truth or adherence to right conquers earthly foes, so the Asvins must fulfil the duties of ancient friendship and hear the Rṣi's prayer (*Wilson*).

Hymn-87

1. *Dyumnī*, glorious (द्युम्नी).

According to traditionalists, this may be the *śad-Vasisthah* (षड् वसिष्ठः) or *Priyamedhah*, (प्रियमेधः) or an *Angirasa* (आगिरसः). (वसिष्ठं पृच्छो द्युम्नीकं ऋषिरागिरसः प्रियमेधो वा — *Sayana*).

For *Dyumnī*, see — I.36.8; 91.2; VIII.87.1; 89.2; 93.8; 103.9; IX.109.7; X.69.5; 96.3; 159.4; 174.4.

The word *dyumnika* does not occur in the ṛgveda. (द्युम्नी प्रसस्तधना, वसन्ती, the well known, rich, famous, glorious—*Daya*, on I.91.2; बहु प्रसंसा-धनयुक्त, इन्द्रः Yv. XXXIII.95 ; द्युम्नानि बहुविधानि धनानि यवन्ति यस्मिन्—*Daya*, on I.36.8).

Krivib, well (क्रिविरिक् कृपनाम —Nigh. III.23) (कृपो एवा सेके उपप्लवेचने वृष्टौ भवन्त्यां नात्पोदको भवति, तद्बत्—*Sayana*, as a well (with water) in the time of rain).

Gaurau iva, like teo gauras (deers) drink at a pool. Again the same in verse 4

Irine, at a lake or pool (हरिणे षडाकादिपूदकपानार्थं सोममागच्छत स्तद्बत् —*Sayana*).

2. Gharmam, as it drops (धर्मं 'घृ' क्षरणदीप्तयोः' शस्तेषु क्षरन्त सोमम् —*Sayana*; or it may also mean as an earthen pot called *mahavira*, and signify the milk boiled in it : "Drink Asvins the exhilarating (Soma) and the milk" (*Wilson*).

Mandasana, rejoicing (मन्वसना सोमपानेन मोदमाना —*Sayana*).

3. Priyamedhah, those whose sacrifices are acceptable; worshippers (प्रियमेधः । मेधोयज्ञः प्रियतमयज्ञाः वजमानाः —*Sayana*). There is also a Rsi of the name Priyamedha in mythology; the plural is used as a token of respect (पूजाया बहुवचनम्).

5. Dasra, full of glory; worth seeing; the subduer of enemies (दसा दशो दशमीवो उपलक्षितारो; epithet of Asvins—*Sayana*).

Hymn-88

The Rsi is Nodhas

1. Svasaresu, in the stalls (स्वसरेषु । स्वसराणि ग्रहानि स्वयंसारीष्यन्ति वा । स्वरादित्यो भवति । स एनानि सारयति), *svasarani* means days; they move of their

own accord. Or else, *Svar* means the sun; he causes them to move Nir. V.4): See I.3.8 (उसा इव स्वसराणि).

Normally, the word means *days*, but whilst Sayana takes it as "days" in the first clause, "We praise thee in the days" (सूर्यनेतृकेषु दिवसेषु यद्वननिष्ठमः), in the second clause he interprets the same word as "Stalls" (उत्त इष्टान्तः । वत्सं न यथा धेनवः नय प्रसूतिका धेनवः स्वसरेषु । सुष्ट्वस्वन्ते प्रेषन्ते गावोऽत्रेति स्वसराणि गोष्ठानि).

Vasoh = *Vasayitub*, (cf. VI.16.25), in the excellent beverage (वसोः वासयितुर्दुःसह्य निवासयितुः । यद्वा । वसोः पात्रे निवसतः — *Sayana*).

2. *Ksumantam*, Sound-producing (क्षुमन्तं शब्दवन्तम् — *Venkata*; also renowned (क्षुमन्तं शब्दवन्तम् । "दृष्ट्वा वाग्दे" । अनेन पुत्रादिकं लक्ष्यते । स्तोत्रादीनि कुर्वाणम् — Causing praises by means of the children which it will produce — *Sayana*).

4. *Gotamah*, enlightened sages; the sons of Gotama, like Nodhas — *Sayana*); the most devoted worshipper (गोतमः गच्छतीति गोः स्तोत्र, सोऽतिशयतः — *Daya*, on I.62.13; विद्यायुक्ती जनः — on I.78.2; बहुधेनुयुक्तः — on, I.79.4; मेघादी — on I.183.5; गोतमाः प्रतिशयेन स्तोत्रारः — on I.78.1).

Hymn-89

For verse, 7, see Nir. VI.14.

Nṛmedha and *Purumedha* of the *Angirasa* family are the *Rṣis*.

1. *Rṭavṛdhah*, Upholder of truth; devoted to knowledge and truth (eternal laws) ऋतावृधः य ऋतेन वेद विज्ञानेन वर्धन्ते, तान् — *Daya*, on Yv. XIX.65; सत्यविद्या वर्धकाः — on VI 52.10; ऋतावृधा यावृतेन ऋतेन यथार्थतया कल्पन्ति यथा वा वर्धन्ते तौ प्रश्विनौ; or यावृतेन सत्यानुष्ठानेन वर्धन्ते तौ प्रश्विनौ — *Daya*, on I.47.1.

6. Arkah, अरकः, hymns of RK.

Haskrtib, that which indicates pleasure and satisfaction; joyous (हसकृतिः हर्षस्य सूचकः. —*Venkata*).

Yat jatam yat ca jantaam, यत् जातं यत् च जन्तवम्, whatever has been or will be born.

7. **Girvanah**, a god (गिरवणा देवो भवति। गोविन्देनं जनयति —*Girvanah* means a god; they win him over with hymns.

Justam girvanase bṛhat, जुष्टं गिरवन्ते बृहत्, the agreeable; the sublime hymn to the god—*Nir. VI.14*.

Hymn-90

1. **R̥cisamah**, worthy of praise (ऋचीवमः स्तुत्या तमः —*Venkata*).

Param'jyah, परमज्याः, the mighty crusher or subduer (परमज्याः प्रकम्प्य क्षययिता —*Venkata*).

5. **R̥jisi**, lover or possessor of divine elixir (ऋजोपीयाजितोऽभिष्टुतः सोमः, तद्वाङ् —*Sayana*).

6. **Asura**, O living one, O Lord of vital breath (मरु ! हे वसवन् ! *Venkata*, वसवन्, प्राणवन् ! —*Sayana*)

Kṛttib, कृतिः ; the word has several meanings, (*Nir. V.24*) (i) fame or glory; and also food;

The word is derived from √कृत्, to cut; it signifies fame or food

(कृतिः कृत्यते; + यद्यो वा । धनं वा) : Great like fame is thy protection, O Indra — यदीह कृतिः शरणा त इन्द्र as in the present verse VIII.90.6. (O Indra, thy protection in the atmosphere is very great indeed like fame—युमह्य इन्द्र शरणमन्तरिक्षे कृतिरिवेति — Nir.).

(ii) *Kṛtīh* also means garment; the word is derived from the same root $\sqrt{\text{कृत्}}$ (इयमपीतरा कृतिरेतस्मादेव); it is made of cotton-threads—*सूक्ष्मणी*.

Clad in skin, trident in hand, and with bow outstretched—*कृतिवासाः* विनाकहस्तो भवतत घन्वा—*Kathaka Sam.* IX.7; cf. भवतत घन्वा विनाकवांसः etc *Yv.* III.61; *SBr* II. 6.2.17; and भवततघन्वा कृतिवासाः विनाकहस्तः—*Tait. Sam.* I.8.6.2), also wander about wearing the skin garment and come to us bearing the trident—*कृतिवसाना आचर विनाकं विभूदागहि*—*Yv.* XVI.51.

(iii) The word is also used for the sake of comparison; (वाहुराकम्बः कृत्तः—X.90.12). This explained by Durga as giving the third meaning of the word i.e. 'a skin', from the analogy of a cotton garment

Hymn-91

The *Rsika* of the hymn is *Apala* (अपाला), the daughter of *Atri*. Wilson summarizes the legend of *Apala* from *Satyayana Brahmana* thus;

Apala, the daughter of *Atri*, being afflicted with a disease of the skin, was repudiated by her husband. She returned to her father's hermitage and there practised penance. One day she went out to bathe, intending to make a *Soma* offering to *Indra*, and as she was returning, she found some *Soma* plants in the road. She gathered them and ate them as she walked. *Indra* hearing the sound of her jaws, thought it was the sound of the *Soma* stones, and appeared to her, asking whether there were any *Soma* stones braising there. She explained the reason

of the sound, and Indra turned away. She called after him, "Why dost thou turn away? Thou goest from house to house to drink the Soma, now then drink the Soma ground by my teeth and eat fried grains of barley." She then added, without paying him respect, "I know not whether thou art *Indra*, but if thou comest to my house, I will pay thee due honour."

Feeling however sure that it was really *Indra's* he addressed the later half of the third verse to the *Soma* in her mouth. *Indra* then, falling in love with her, drank the *Soma* as she wished. She then triumphantly exclaimed (V.4): "I have been repudiated by my husband, and yet *Indra* comes to me." *Indra* then granted her a boon and she thus chose "my father's head is bald, his field is barren, and my body is destitute of hair; make these things grow". *Indra* granted the three boons.

2. *Karambha*, कर्मभ, a mixture of fried barley, meal and butter and curds.

The word *Apala*, अपाला, occurs only once in the *R̥gveda* (VIII.91.7), which means maid en, yet to be married (just as the word "*pati*", one that offers protection means a husband also, similarly the one who has not yet received protection, i.e., is yet unmarried, is known as *Apala*).

Apala, the unmarried virgin, is seeking *Soma*, the young person with blooming youth, a *brahmacarin*. *Sruta* (स्रुता) is that girl who has taken a purificatory bath after her menses, or the one who has completed her studies in the *asrama* of her preceptor; now it is for her to select the young man for her companionship (ब्रह्मचर्येण कन्या युवानं विन्दते पतिम् — Av. XI.5.18, अयंमर्ण यजामहे सुवर्णं पतिवेदनम् । उवाचकमिव बन्धनात्येतः मुञ्चामि प्राहुतः — Av. XIV.1.17); व्यम्बकं यजामहे सुवर्णं पतिवेदनम् । उवाचकमिव बन्धनादितो मुञ्चोय मामुतः — Yv. III.60).

This *pativedana* is indicated by the term *sruta api vidat* (verse 1) i.e. obtain or choose the husband with the feelings of love and attrac-

tion. The word "*astam bharanti*" means establishing herself in the household life (*grhastha*, गृहस्थ).

2. The verse (2) has the term *virakah* वीरकः, the boy hero with whom *apala*, the maiden, is going to be married. The word *jambūe-suti*, pressed by my teeth, means in this context the child born of the union of the two, husband and wife (जम्बुसुतम् । जाया च पतिश्च जम्पती । जायतेऽस्या जनयति इति वा जाया । विभक्ति इति भः । उभौ जम्भौ । ताभ्यामुत्पन्नो जम्बुसुतः तम् । धानवन्तम् । धानं पाषाणम्, गर्भाधानसंस्कारवन्तम् । स्वयं विधियत् आहितम् । करम्मिषम् । करम्भ्यः करम्भः । करोते रम्भच् प्रत्ययः । क्रियावान् कर्मकुशलः । अपूपवन्तम् । अपवूरे आचार्यगृहे उपवन्तं उपवीतवन्तम् । मध्यमपद-सोपः उविषनम् । उवयो वेदो गुरुपदेशो वा तद्वन्तम्).

3. In this verse, the young man to the married, is in the intense love for the girl, and is known as *indu*, इन्दु. *Indu* becomes *Indra* after marriage.

4 The verse has been addressed to such a husband or *Indra*, who is rich enough to maintain the family.

5, 6. The maiden demands three things from the husband, (i) growth on father's head (the word *tata*, तत, also means the dear son, तनोषि सन्ततिमिति ततः, i.e. the husband. (ii) her own fertility and (iii) the fertility of the agricultural land.

7. *Rathasya khe*, in the void or whole of the chariot.

Anasah khe, in the void of the cart.

Yugasya khe, in the void of the yoke.

This refers to the three means of transport.

Surya-tracam, with the splendour of the sun (सूर्यत्वचं सूर्यसमान त्वचम् ।

त्वन्दोपमपगम्य द्युर्मंशवृत्तकान्तिभिन्द्रः करोति — the blemishes of skin are removed and replaced by the shining skin—*Sayana*).

Trīh putvī akṛnoh, thrice did'st thou purify, According to the legend quoted by *Sayana*, Indra dragged *Apala* through the wide hole (*kha*) of the chariot, the narrower hole of the cart and finally through a small hole of the yoke, and she cast off three skins. The first skin became a hedge hog, the second an alligator, and the third chameleon. According to *wilson*, and also *Prof. Ausfrecht*, the hole or space of the chariot and cart represents the opening between the four wheels; the whole of the yoke is the opening through which the animal's head passed. (*Homer's* II 19,406)

Hymn-92

For versè 22, see *Nir.* VI.24.

The *R̥si* of the hymn is *Srutakaksa* or *Sukaksa Angirasa*.

1. **Viśvasaham**, subduer of all enemies (विशवासाहम् = विश्वजस्रहम्, सर्वेषां शत्रूणां मित्रमिहारे सर्वेषां भूतजातानां वा — *Sayana*).

Satakratum, the accomplisher of cent per cent selfless actions; the knower of numerous disciplines of learning, and the accomplisher of a variety of actions (सतक्रतुं बहुविधं प्रज्ञानं बहुविधकर्मणां वा — *Sayana*).

2. **Gathanyam**, worth singing (गाथाय्यं गानयोग्यं गातव्यम् — *Sayana*).

3. **Mahanam**, of great (महानां महतां).

Vajanam, variety of foods (वाजानां अन्नाद्यम् or महाद्वयम्। वर्णव्यत्ययः।

मपातां वाजानामन्तानाम् च).

Nṛtuh, the leader of worshippers, cows etc. (नृतुः स्तोतृभ्यो गवादि नेता —*Sayana*, Unadi —नृतिभ्यो कृ —1.91).

4. *Sudaksasya*, of an enlightened devotee; (according to traditionalists, *Sudaksa*, सुदक्ष, is the name of a Ṛsi).

Prahoṣinah, assiduously engaged in worship or sacrifice (प्रहोषिणः प्रकषेण देवान् हविभिर्जुहोत —*Sayana*); प्रकषेण जुहोत —*Venkata*. The word does not occur anywhere else in the R̥gveda. For *Prahoṣe* (प्रहोषे), see I.150.2 (प्रहोषे यो जुहोति तस्मै —*Daya*) (प्र + हु दानादानयो); प्र + होषि = प्रजुहोसु —VI.44.14; दानादानयोः —*Daya*].

Yavasirah, यवाशिरः, Soma beverage cooked with barley (यवःशिरः । श्रीङ् पाके । यवेराशिरितं यवे. सह पत्रम् —*Sayana*).

Andhasah, food, here Soma (अन्धराः सोमसद्यपमन्तम् —*Sayana*).

6. *Viśvabhiḥ bhuvana*, विश्वाभिः भुवना = विश्वाभिः भुवनानि all worlds.

9. *Parye dhane*, by the wealth of enemies (पार्ये पारा. सत्तयः तत्त यवे । घने पात्रिहीयि ते सद्यधने —*Sayana*).

11. *Dhiyah*, धियः, wisdom.

Dhī'vatah, धीश्वरः, the possessor of wisdom.

Arvat'bhīh, अरवतर्भिः, by vigour; by horses (अरवतो गतुभिः त्वया दत्ते अरवैः —*Sayana*).

Godare, Cleaver of mountains (गोदरे यवा पर्वतानां दारभिनर्ह—*from* १ ३. विदारणे, to cleave—*Sayana*).

12. Yavasesu, यवसेषु, on the pastures (*gavah na yavasesu*), cattle with different kinds of pastures (यवो न यवा गोपाल यवसेषु तृणविभेदेषु गायो वा पशून् —*Sayana*).

15. Sanisthaya, most bounteous; by the induction; by thy action; by your gift (सनिष्ठया । 'पणु दाते' घनादेदत्तमया).

Ghoraya, awful (घोरया सपत्नानां भयकारिण्या).

Dravitva, Many-cherishing, speedy; foe-repelling (द्रवित्वा द्रावयित्वा —*Venkata*, जलूनां पलायित्वा —*Sayana*).

Sam Avid-dhi, protect us from all sides; protect us at once (समिद्वि समन्तात् पालय—*Sayana*, सम् सन्निपालय —*Venkata*).

18. Visvasu Krstisu, among all votaries; or faithful devotees; amongst all cultured persons (विश्वासु कृष्टिषु सर्वेषु सीमन्त्य दातृषु पणमानेषु —*Sayana*, विश्वेषु यजमानेषु —*Venkata*).

19. Arkam, शर्कम्, songs of praise.

Karavah, कारवः, poets.

20. Sapta-Sarsadah, the seven invokers (सप्तसंवर सप्तरहोता —*Venkata*; five sense organs, mind and intellect, thus seven; सम्यक् पक्षेण कर्मकरणार्थं सीदन्तीति संवदम् —*Sayana*; सम्यक् सीदन्ति यासु ता सप्ताः —*Daya*. on Yv. XXVI.1).

Trikadrakesu, in three regions (see VIII.13.18, which adds two more words त्र्यम्बकम् at the end—तमिद त्र्यम्बकं नो गिरा त्र्यम्बकम्). According to Sayana, the three *kadrukas* are *Jyotiḥ* (ज्योतिः, light), *Gauh* (गौः, cows) and *Ayuh* (आयुः, life) (त्रिकद्रुकेषु त्र्यम्बकविकेष्ु अहः सु । ज्योतिषीरायुरिति त्रिकद्रुकाः)—The first three days of Abhiplava, a religious ceremony which lasts six days and is a part of the gavamayana, गवां मयन, sacrifice. The first three days are known as *jyotis*, *go* and *ayus* and the last three days are known as *go*, *ayus*, and *jyotis*.—*Wilson*.

22. “मा त्वा विमन्त्रिन्दव.”, for this much see I.15.1 also; Yaska quote, मा त्वा विमन्त्रिन्दव मा गल्दा घमनीम् (Nir. VI.24; let the Soma draughts flow into thee, ayē; and the extracted juices of vessels. *Gulda* means juices thus extracted in the vessels, or *dhamanis*), See गल्दया, *galdaya*,—VIII.1.20.

23. **Jagreve**, जागृवे, O wakeful one (जागरणशील —*Venkata*).

25. **Aram**, अरम्=अलम्, enough (अरं पर्यप्तिम्).

Asvaya, for horse; for vigour.

Gave, for cow; for wisdom.

Dhamne, for house (धाम्ने गृहाय, उदये च).

26. **Davaue**, for the liberal giver; for the bounteous. (दावने दावे —*Venkata*).

27. **Parakattat**, from a long distance; from a far (परकत्तात् परितदूरात् —*Sayana*).

32 Tvam asmakam tava samasī, त्वं अस्माकं तव स्मसि, thou art ours; we are thine.

Hymn-93

For verse 22, see Nir. V.18.

1. Naryapasam, benefactor of men (नर्यपसमम् नृहित कर्माणम्—*Venkata*; नरहितं नर्यम् । नरहितकर्माणम् —*Sayana*).

3. Uru-dhara'iva dohate, like a richly streaming (cow) (उदधाराद्भवे । गोः दध पयः दोहते —*Venkata*; उदधारेय । दोहनकाले अमृतपयोधारा यद्वा बहुनां पोषयित्वो गोयंया यस्तस्य पयो दोगधि तथा अमृतं हवमस्माकं दोगधु ददातु —*Sayana*).

11. Adhriguhjanah, irresistible hero (अध्रिगुहजनः अजः अनृप्यः —*Venkata*; अमृतममनः संशये त्वरमाणो वीरोऽपि —*Sayana*).

Savarajyam, one's own empire; rightful empire (स्वराज्यं तव स्वभूतं राज्यं च । यदा त्वं शब्देन स्वयोंऽभिधीयते । स्वयंस्त्वामित्वम् —*Sayana*).

13. Parusni, spotted (पद्मणी पर्ववती —Nir. IX.26); पर्ववतीषु गोषु पर्वतम् इति —*Venkata*, (three types of cows: कृष्णा, black; रोहिणी, red, and पद्मणी Parusni, spotted or white).

21. Prayante, giver (प्रयन्ता प्रयाता —*Venkata*).

22. "These pressed Soma juices accompanied by their consorts flow lovingly to be partaken, Soma spreads to waters."

Nicumpunah, means Soma (निचुम्पुणः सोमः), the exhilarating food,

i.e. if exhilarates (when mixed) with water (नितान्तं दृणः । निचमनेन प्रीणाति — Nir. V. 17; “अम् मयने” नितान्तो मलितः दृणः प्रीणयिता । यद्वा । निचमनेन प्रीणाति, इति मलनेन तर्पयतीति निचुम्पुणः — Sayana)

Nicamanēna, by eating; by partaking.

Patnivants, accompanied by their consorts, i.e. water (पत्नीवन्तः सृता इमेऽधिपः सोमा).

Usantah yanti vīṭaye, flow lovingly to be partaken, i.e. to be drunk (उशन्तः यन्ति वीतये कामयमाना यन्ति वीतये पानायामांम् — Nir. V. 17).

Apam jagmāh nicumpuhah, अपां जग्मि निचुम्पुणः, Soma goes to waters. Ocean is called *nicumpuna* also; it is filled with water. The last sacrificial ablution is called *nicumpuna* also. On this occasion, they recite in a low tone: or they put the sacrificial utensils down (मन्त्रा निचुम्पुणः । समूहोऽपि निचुम्पुण उच्यते । निचमनेन पूर्यते । सवसृषोऽपि निचुम्पुण उच्यते । नीचैरस्मिन् पवन्ति । वीचैर्दधतीति वा). See अमन्त्रं निचुम्पुणः Yv III. 48, निचुम्पुण निचुंकुणेति च — Nir. V. 18).

The word *nicumpuna* occurs nowhere else in the R̥gveda.

23. Hotra, होता, the seven organs of senses (five sense organs).

28. Bhadram-bhadram, the most blessed (सर्वं शर्वं कल्याणतमम्) and also wealth (सर्वधनम् — Venkata, Sayana).

29. Satakrato, O one of hundred actions and hundred wisdoms, (सतक्रतो सतविद्यकर्मन् ! सतप्रज्ञ !).

31. Haribhih, with vital vigour; with innumerable horses

(cf II 18.6, वा नतेन हरिनिवृत्त्यनां यदूनामयानां श्रुतेरप्रापि घतसहस्रसंख्याकीरयः — *Sayana*).

Upnah, उपनः भादरायः (for respect).

34, Rbhuksana, from *Rbhukṣa*, great, intellectual; wise (ऋभुक्षा इति महन्नाम — *Nigh.* III 3; *Daya*, on VII : 48.1; the wise and learned, on VII.37 1; ये ऋभून् मेधाविनः क्षाययति निवासयति श्रामयति वा तम् ऋभुक्षणम् — *Daya*, on I.111.4).

According to traditionalists, *Rbhuksana* was the eldest and *Vaja* (वाज), the youngest of the three brothers (ऋभु-विभु and वाज — see earlier notes) 'The Rbhus have a share in the evening libation between Prajapati and Savitri — *Ait. Br.* III.30

Hymn-94

1. Gauh, गोः, firmament; cow; wisdom; sense organ, speech (गोः पुंनिष्ठा — "पुंनिर्गद्यं ये पयसो महतो जाता" इति श्रुतेः यद्वा । गोर्गोष्ठमिवी वाक् । तद्वेद्य मध्यमस्वाने महतामपि — *Sayana*). (See also पुंनिष्ठातर गोमति, I 23.10, पुंस्त्वार्, II 34.2).

3. "All our priests (न विश्वे प्रयं) in their worship always sing that (might of the Maruts) that they may drink the Soma; the Maruts (are to be invoked by us." (मरुत, सोमपात्राय प्रार्थयन्त्या — *Venkata*; प्रयं, स्तोत्रकरधार्यमित-स्ततो गन्तारः, those who move hither and thither for singing the praises; वासवः = स्तोतारः, the priests — *Sayana*).

4. Svarajah, the self-resplendent (स्वराज स्व दीप्तः — *Venkata*; may be an epithet of Soma, instead of Maruts — *Wilson*)

5 Tri-Saghasibasya, of those who abide in three place

dronakalasa, adhavanitya, and *putabhrit* (द्रोणकलसं चाधवनीयः पूतमुदिति तानि स्वाधनि — *Venkata*; the Soma juice when extracted is poured in the *Adhavanitya*, a kind of trough; thence it is poured into a cloth in order to strain it. This cloth is called *pavitra*, पवित्र or *dasapavitra*, दशापवित्रः below the cloth is another trough called *putabhrit* पूतभृत् (*Haug*).

Javatah, जावत = अवत , speedy (वेगवन्तम् — *Venkata*; स्तुत्यजनवन्तम् — *Sayana*) granting posterity — *Wilson*.

Varunah, venerable (वरुण दुःखाशीना नवृणा वा वरिता निवारक. — the one who protects us against pain or enemies — *Sayana*).

Mitrah, God, the friend (मित्र सर्वेषां स्वस्वकर्मणि प्रवर्तकरतात् सखिभूतः — *Sayana*; the one who inspires every one like a friend to do his respective duties).

Tana putasya, purified by the straining cloth (तना पूतस्य पवित्रेण पूतम् — *Venkata*; तना । ततमूनस्तुकेनेति तनं दशापवित्रम् । पूतस्य बोधितम् — *Sayana*).

Hymn-95

3. *Syenabhrtam*, brought by the falcon or hawk (see I.80.2; brought by the *Gayatri* — दिवः गायत्र्याहृतम् — *Venkata*; see earlier notes).

4. *Tirascya*, तिरस्क्या, by a devotee who has surrendered every thing to the will of God; by a faithful devotee. Also by one who moves on a crooked zig-zag path (तिरश्चा तिर्यग् गमन — *Daya*, on I.61 12; येन तिरोऽचतिन — *Yv*. XI.23; तिरस्चीनः , तिर्यग् गमनः किरणो दीप्ति. — *Yv*. XXIII.74).

According to *Sayana*, the name of a *R̥si*.

7. Sayana quotes a legend from the Satyayana Brahmana : Indra, after the slaughter of *Vytra*, being polluted by the guilt of Brahmanicide, ब्रह्महत्या, begged the Ṛsis to purify him by their Saman hymns. They accordingly said these verses and he became purified. (Wilson; see verse 7, 8 and 9).

Hymn-96

1. *Urmya*, ऊर्म्या, night (Nigh. I.7; अतरेच—Unadi, IV.44; from 'अ गतिप्रापययो ; √r, to move, to go; to reach; अञ्छति अञ्छतीति ऊर्मिः प्रततरङ्गो वा —*Daya*.) Every-one goes to his home during night (सर्वैरभिगन्तव्याः । गच्छेहि सर्वे स्वनिवासं गच्छन्ति । स्वनिवासं प्राप्तित्वेत्तुभूता रात्रयः —*Sayana*).

Naktam urmya suvacah, नक्तं ऊर्म्याः सुवाचः, the nights uttered auspicious voice by night. Sayana says, "all men read the Veda etc. in the later-half of the night (*Brahma-muhurta*, ब्रह्ममुहूर्त), therefore the voices of the night are very auspicious" (नक्तम् अपररात्रिकाले सुवाचः शोभनवाचो भवन्ति । तस्मिन् काले हि सर्वे वेदाद्यपनादीनि कुर्वन्ति । तस्मात् कल्याणवाचोऽभवन्).

Alternatively, *urmyah*, having been encouraged, *naktam* during the night, *su vacah* they utter auspicious speech.

Sapta apah, extending or succeeding people, the next coming waters, the seven waters (सप्त सृप्ता सख्या, Nir. IV.26; seven is an extended number).

2. *Trih-Sapta*, thrice-seven i.e. twenty-one. *Trih-Sapta Samu samhita girmam atavidha*, pierced asunder the twenty-one table lands (त्रिःसप्त एकविंशति सख्यानि सहिता सहितान्येकत्र सप्तभूतानि पिरोणा सप्तानां सप्तानां सानु सानूनि पतिविद्धा पतिविद्धानि —*Sayana*).

3. *Sirsan kratavah nireke asan a isanta*, ample employment for the

head and mouth (head is employed in fitting the helmet (इन्द्रस्य शीर्षेन निरणि श्रुतवः कर्माणि शिरस्त्राण निधानादीनि । यद्वा । शिर इति गतप्रभृत्युत्थं मङ्गमुच्यते । तत्तस्याभ्याम-
क्षिण्यां दर्शनप्रेरणोदीनि कर्माणि भवन्ति; all the portion above the neck is head; there we have eyes which are used in seeing the enemies—*Savana*

4. *Manye tva cyavanam acyutanam*, I regard thee as the over-thrower of the imperishable i.e. of the heroes not to be overthrown (मन्ये त्वा च्यवनं च्यावयितारं । अच्युतानामपि वीराणाम् —*Venkata*; अच्युतानां अच्युतिरहितानामपि पर्वतानां च्यवनं च्यावयितारं बलं विभक्त्यमिति । यद्वा । अच्युतानां बलेन च्यावयितुमशक्यानां बलिनो वीराणामपि स्वबलेन विदावयितारम् —*Savana*)

5. *Gavah*, Cows are the waters pent within the clouds (when the mountain-Clouds loudly roar प्र पर्वतां प्रनवन्ता प्र गावः, when the cows loudly bellow; प्रकर्षेण प्रगन्ध्यन् भेषां तस्यानि उदयानि—“पदद. सम्प्रयतीदह्यानवता हते । तस्मादा नदो नामस्य तावो नामानि सिन्धवः ” इति मवः —*Taitt. S. V.6.1 2- Av. III.13 1*; when as ye went below, ye cried (प्रनवन्) on the slaying of the Serpent, therefore are ye criers (नवः) by name; these are your names, O streams).

6. *Indrena mitram didhisema girbhīh*, may we maintain friendship with Indra by praises (तेन प्रनन इन्द्रेण वयं स्तुतिभिः मैत्रीं परयेम —*Venkata*; i.e. मित्रम् —मैत्रीम्)

7. *Marut'bhīh Indra sakhyam*, Maruts continued to be friends of Indra in all eventualities, they alone did never leave Indra (Indra - the self, the *atman*; *Maruts*= vital *pranas*).

8. *Trib-sastib*, त्रिः सष्टिः, Sixty-three (63 Maruts); or thrice sixty —180 According to *Venkata*, there were nine companies of Maruts, each composed of twenty, and hence 9X7 = 63 (इष्टं चाभ्यावृष्टं च, *Taitt. S. I 8.13.2; IV.6 5.5*, अथमादिना सप्तका नवगणा गदन्ति)

The *yajurveda* quote the seven-groups in a variety of ways (See the *Yajurveda*. XVII.80-84).

(80) शुक्ल ज्योतिः —of pure radiance

(81) विदुः —such like

विविध —of varied

अन्यथाविदुः —other like

सत्य —of true

सदृश —thus like

ज्योति —radiant

प्रतिशदृश —similar

शुक्ल —true

मितः —measured

ऋतवर्धन —protector of holy order

समित —commensurate

अत्य हा —beyond distress

समराः —harmonious.

(83) ऋतविज् — winner of rights

(85) स्वयम्बु —self powerful

सत्यविज् —winner of truth

प्रधासो —voracious

सेनविज् —host-conquering

साम्बन्ध —kin to the
sun

सुवेण —lord of goodly host

गृहमेधी —house holder

अन्तिमित्र —one with near-friends

श्रीतो —play-lover

दूरे —one with far-away friends

शक्ती —mighty

अमित्र —non friend

उज्ज्वलो —conqueror

and similar others.

10. Tanve, तन्वे, for my son, (तनेति कुमयिति तनुस्तनयः । तस्यै पुत्राय — *Sayana*).

Anga, —instantly (अङ्ग निमग्न).

Kavit, कुविन्, ample (wealth) (कुविन् बहुनामैवम् — *Sayana*).

13. **Amsumatī**, अम्सुमती, by the side of celestial ocean (name of a river—*Sayana, Venkata*).

Kṛśṇab, कृष्णः, the demon of nescience, *Sayana* quotes a legend: Indra aided by *Bṛhaspati* and the *Maruts* slew the asura *Kṛśṇa* (कृष्ण), who with ten thousand other *asuras* had occupied the river *Amsumati* (perhaps the present *Yamuna*). The *Bṛhaddevata* also gives a legend: Soma being afraid of *Vṛtra*, took refuge with kuru by the river *Amsumati*; Indra followed it with *Bṛhaspati* and the *Maruts*, and begged it to return. It however, refused and attempted to resist, but it was ultimately conquered and carried back to the gods, who drank it and in consequence, vanquished the demons.

Drapta, द्रप्त,=सोम, Soma; the dropping; swift moving.

Amsumati, the sunlight (*Benfey*) and Indra in the parable is the Sun, behind the cloud.

Kṛśṇa, cloud, the demon of nescience.

16. **Septabhyah jayamaṇah asatrubhyah**, the seven born without any enemy of theirs (कृष्ण, दृक्, समुद्रि, जम्बर and others; the seven types of clouds like nimbus, cumulus, stratus, etc.)

Hymn-97

The R̥si of the hymn is Rebha (see verse 11 for this term, *Rebhas*).

3. Adevayuh, careless of gods; ungodly in actions (अदेवऽयुः देवान्
बुध्मान कायमानः — *Sayana*).

Anusvapam, sleeping away (अनुस्वापम् अनुवृत्तस्वप्नं यथा भवति तथा — *Sayana*,
Venkata).

Avratah, regardless of duties (अवतः अवतरहितो भूया — *Sayana*).

Rayim, wealth (रयि धनम्).

5. Vistapi, in some region (विष्टपि विष्टपे तत्सम्यग्धे कस्मिंश्चित् स्थाने —
— *Sayana*).

8. Jaritre, for the sake of praiser (जरित्रं स्तोत्रे); जरिता — स्तावकः —
Daya, on V.63.3; स्तोता on IV.17.19; (जरित्रे विद्यायुष प्रकाशकाय याजमानावाऽवाञ्जिताय
वा on IV.24.21; स्तुत्याय on IV.16.18).

11. Rebhasah, the praisers (रेभासः स्तोतारः — *Venkata*) (रेभति अर्चनं कर्मा,
Nigh, III.14; रेभः स्तोतृनाम् — Nigh, III.16; see VI.3.6).

12. Mesam, rain sprinkling; joy-bestowing; also ram (मेघम् ।
सेचनकर्तारम् — *Daya*, on Yv. XXI.40; वृष्टिदाससेवितारम् — on I.51.1; सुखजलाप्यो
सर्वान् सेवितारम् — on I.62.1; यो भिषति स्पृष्टते स पशुः — on Yv. XIX.90, पवि-जातिविशेषः
— on Yv. XXIV.30).

14. Bhisarejete, shiver by way of fear (भीया भीत्या रेजेते

कम्पन्ते — *Venkata*, धीया त्वत्तो भीत्या रेजेते कम्पन्ते — *Sayana* (cf. घरेजेतां रोदसी; छावा-
पुमिषी, 1.31.3).

15. *Visva'psayasya*, विश्वऽप्स्यस्य, here *psa*, प्स is the name of form, कृपनाम, and hence of multi-form or manifold in its kinds.

Hymn-98

The Rsi for verse 1, see Nir VII.2, is Nṛmedha of the family of Angiras.

1. *Indraya Sama gayata*, इन्द्राय साम गायत, chant the Saman verses for the sake of Indra. This line is quoted by Yaska (Nir. VII.2), as an illustration where the deity (as Indra here) is addressed indirectly (परोक्षकृताः). Such verses or stanzas are composed in all the cases (*vihhaktis*) of nouns, but the verb of the third person only (तत्र परोक्षकृताः सर्वाभिर्नाम विभक्तिभिर्गुण्यन्ते । प्रथमं पुरुषैश्चाख्यातस्य).

3. *Rocanam divah*, light or the sun of the sky (दिवः प्रादित्यस्य रोचनम् — *Venkata*; "thou has pervaded and illumined by the light heaven which manifests the Sun. (as being its receptacle)" (दिवः प्रादित्यस्य रोचनं प्रकाशकमधि-करणत्वेन — *Sayana*).

6. *Manoh'vṛdbah*, the fosterer of man (मनोः मनुष्यस्य वृषः वर्धयिता — *Venkata*, मनुष्यस्य यागादिकं कुर्वत वृषः वर्धकः *Sayana*, man being the one who offers sacrifice).

7. *Sasṛjmahe udeva yantah udabhih*, men going by water (splash their friends) with handfuls; or, as men going by waters (उदेव यन्तः), i.e., a river or the waters, that is the sea (समुद्र लक्षणे) desire an eightfold gain. (यथा उदकेन गच्छन्तः पुरुषा घञ्जतिनोदितस्य उदके समीपस्थान् समृजन्ति — *Venkata*; उदेव

यसोदकेन यन्तः गच्छन्तः उदसि। अञ्जलिना उदके समीपस्थान् पुरुषान् क्रीडायं ससृजन्ति — *Sayana*).

8. *Vah na tva yavyabhih vardhanti*, as the lake swells with rivers, so our praises augment thee (*yavyabhih*, with rivers, नदीभिः “यवनयो यस्या — Nigh. I.13, यवनयः=यस्याः=नदीनाम्).

10. *Abhara viram prana'saham*, bring us a host-over powering champion, i.e. a son (*Wilson*) (पूतनायह् सेनासहं सेनाभिन्नविभारम्).

Hymn-99

For verses 3 and 4, see Nir. VI. 8 and VI.23 respectively.

1. *Ida, ida, today* (इदा=यद्य — *Venkata*).

Hyah, hyah, tomorrow.

Bhurnayah, ready with oblations (भूर्ययः हविर्भिर्भक्षणशीलाः — *Sayana*), benevolent ruler; opulent.

3. “Dependent on the sun as it were, all will indeed divide the wealth of Indra among the born and yet to be born, with vigour; we did not think of every share.”

Absolutely dependent they approach the sun (समाश्रिताः सूर्यमुपतिष्ठन्ते). Or else, it may have been used for the sake of comparison, i.e. they approach Indra as if he were the sun (अपि योपमायै स्यात् । सूर्यमिवेन्द्रमुपतिष्ठन्त इति). Distributing all the treasures of Indra: as he distributes treasures among those who are born and who are yet to be born (सर्वाणीन्द्रस्य धनानि

विमयाणाः । त यथा धनानि विभजति जाते च जनिष्यमाणे च) Let us think of that portion with vigour, with strength, (त ययं भागयन्मुष्यायाद् । भोजसा बलेन).

Ojas, vigour, (भोज भोजतेर्वा, उज्जतेर्वा, the word is derived from $\sqrt{\text{भोज}}$, to be strong, or from $\sqrt{\text{उज्ज}}$, to subdue).—Nir. VI.8.

4. **Anarsaratim vasudam upa stuhī**, धनशंराति वसुधाम् स्तुहि, praise well the giver of wealth whose gifts are not vulgar.

Anarsadatim, धनशंदातिम् one whose gifts are not vulgar. Vulgar, sinful, unpleasant, crooked (धनशंरातिमनशीलदानम् अनशीलं पापकम् —Nir VI.23).

5. **Visvatuh**, विश्वतूः, smiter of all the enemies (विश्वतूः सर्वस्य शत्रुवर्गस्य हिंसिता).

Asastiha, अशस्तिहा, smiter of all the demons (देवमात्रां प्रशस्तीनां हस्ता).

Praturtisa, in the conflict or battle (प्रतूर्तिषु सप्रभेयु —Sayana).

Visvah sprdhab, all the forces of the enemy (विश्वः सर्वाः स्पृघः युद्धकारिणी. शत्रुसेनाः —Sayana).

Turya, O the opposer of enemy! (हे तृये! शत्रूणां बाधकेन्द्र!) an epithet for Indra

7. **Tugryavrbham**, augmenter of water (तुग्ग्यावृषं उदकस्य वर्धयितारमिन्द्रम् —Sayana; तुग्ग्या=उदक=water, Nigh. I.12).

8. **Iskartaram**, इष्कर्तारम्, the consecrator of enemies (शत्रूणां संस्कर्तारम् —Sayana).

Anih'krtam, अनिःकृतम्, consecrated by none.

Vasavanam, hiding treasures in his stores (वसवानं वनाभ्याच्छादयन्तम् — *Sayana*).

Vasujavam, sender of wealth to his worshippers (वसुजव वजमानेभ्यो वसुना प्रेरयितारम् — *Sayana*).

Hymn-100

For verses 10 and 11, see Nir. XJ.28. and XI 29 respectively. For verses 10 and 11, the R̥si is *Vac* and the term occurs in both these verses.

1. **Maya kṛnavah viryani,** Put fourth thy strength on my side. यदा त्वं मह्यं शत्रूषु द्रियते मायं दीधरः धारयसि इन्द्र! अनन्तरं एव मया सह वञ्छतु जेतुं वीर्याणि कृणवः कुर्याः—*Venkata*, i.e. if thou wishest to give me the wealth of my enemies, come and help me to overcome them (शत्रुष्वदार्थं वञ्छतः सपुत्रस्य मम साहाय्यं कुरु, यदि शत्रुघ्नं मह्यं दिशसि — *Venkata*, in that case, help me along with the son while you proceed to overcome the enemy).

3. **Vajayantah,** in case you intend to proceed to the battle field (वाजयन्तः संग्रामिच्छन्तः) war loving companion.

Prabharata, प्रभरत — प्रहरन्, offer fervently

Nemah um iti tvah aha, नेम, ऊँ इति त्वाः आह-न इन्द्र. अस्ति. Nema says. "verily, there is no Indra " The word *nemah* means certain persons, like, agnostics. To those who raise doubts in the benevolence and existence of the supreme Lord Indra, Indra replies forcefully in the next verse—(4).

6 **Paravatam:** पारावतम्, paradise, According to Sayana, the name of a certain enemy. Literally, it means brought from afar; existing afar. (परावन्नाम्नः कस्यचित् स्वभूतम् —*Venkata*).

Sarabhaya, सरसाय, austere sage (according to traditionalists Sarabha is a Rṣi)

Purusambhrim, पुरुषसंभृतम् —collected by many (—*Venkata*); that wealth of Paravat thou hast opened (प्रपञ्चयन्तो.) to Sarabha, so that it may be collected by many. (*Sayana*).

7 Sayana reads नि for न of the second line, and seems to explain the verse: "that enemy who was running forward and stayed not apart and did not hinder (प्रवाधरीत्) you, Indra has thrown (प्रपीपत्—नितरां अपातयत्) his belt in the vitals of that enemy (पुरुषस्य यन्मणि) "

Wilson's rendering is thus:

"Haste now severally forward; he is not here who stopped your way,—has not Indra let fall his thunderbolt in the very vitals of that enemy?"

8. Again a reference to *suparna* (Gayatri) who brought soma from heaven.

10. When vac, (वाक्), speaking unknown words (अविचेतनानि) sat down as the charming queen (राष्ट्री), of the Gods, the four (चतस्र) milked (पुद्गहे) food and milk, but where did her best portion go (चरुः त्विदस्याः परमं जगामेति)

When Vac, speaking unknown, i.e. unintelligible, words (अविचेतनानि अविज्ञातानि) sat down as the charming pleasing queen of the gods (राष्ट्री

देवानां निषपाद मन्दा मदना), all the four quarters milked food and waters (चतस्रोऽनुदिग ऊर्ध्वं दुग्धेषुपयोति). But where did her best portion go? (पच स्थिरदद्या; परमं जगामेति). It may be that which goes to the earth or that which is taken away by the rays of the sun (यत्पृथिवी गच्छतीति वा । यदादित्यरश्मयो हृत्लोति वा)—Nir. XI.28.

11 The gods (देवाः) generated the divine speech (देवी वाचं प्रजनयन्त) Animals (पशवः) of all shapes (विश्वरूपाः) speak it (यदन्ति). May that charming milch cow (सा गो मन्दा दहाना घेनुः), in the form of speech (वाक्), bestowing on us strength-giving food (यस्मान् उप ह्य ऊर्ध्वं) easily (सुप्सृता) approach us (उप यास्तु).

The gods generated the god less *Vac*, animals of all shape speak it, i.e. the animals whose sounds are articulate and those whose sounds are inarticulate (देवी वाचमजनयन्त देवा । तं सर्वेभ्यः पशवो यदन्ति । ज्येष्ठवाचराज्यमन्-वाचरच). May that pleasant milch cow, in the form of *Vac* bestowing food and juice on us, easily approach us (सा गो मदनाग्ने च रस च दहाना घेनुर्वागस्मानुषैतु सुप्सृता)—Nir. XI.29.

Visvarupah, विश्वरूपाः, of all forms, shapes or kinds (Venkata and Sayana mean all the creatures speaking articulate or inarticulate sounds (सर्व रूपाः ज्येष्ठवाचराज्यमन्वाचरच, the idea taken from Yaska).

12. **Dehi lokam vajraya viskambhe**, देहि लोकं वज्राग विस्कम्बे, give room to contain the thunderbolt The Bṛhad-devata gives a legend in this connection

'Vṛtra had enveloped the three worlds and stood there in his fierce energy, Indra could not conquer him, and he went to Visnu and said, "I will smite Vṛtra; do thou stride forth and stand by my side, and let the heavens give room for my uplifted thunderbolt, Visnu consented and did so and heavens gave an open space. All this is related in the verse' (*Wilson*). Obviously all this refers to clouds, the sun and lightning

Hymn-101

Jamadagni of the family of Bhrgu is the seer of the hymn. For the word *Jamadagni*; see verse 8.

Jamadagni, जमदग्नि=jamat+agni (जमत्सग्नि). see:

जमत्सग्निना —III.62.18; VIII.101.8; IX.62.24; 65.25

जमदग्निदत्ता —III.53.15

जमदग्निदत् —VIII.96 3; IX.97 51.

Jamadagni'datta, जमदग्नि दत्ता, cognized by eye; the self evident (जमदग्निदत्ता चक्षुषा प्रत्यक्षेण दत्ता; Jamadagni is eye, चक्षुर्वै जमदग्निर्दृशि: —SBr. VIII.1.2.3. *Daya*. on III.53.15).

Jamadagnina, जमदग्निना, evidently cognized by eye (चक्षुषा प्रत्येक्षण — *Daya*. on III.62.18).

Jamadagnih, जमदग्निः=प्रज्वलितानि=नयनम्, the eye (*Daya* on Yv. XIII.56, *jamat*=जमत्=synonym of *jvalatah*, Nigh 1 17, a name concerning fire, flame, or ignition: We have in Nir. VII 24, जमत्सग्निभिः स्रग्धुतः Asva-layana Srauta Sutra, VIII 9), i.e. sacrificed with blazing fires. Blazing fires, i.e. profusely generated fires, or burning fires; it is with them that the sacrifice is made. (जमदग्नेयः प्रजमितान्गवो या । प्रज्वलितान्गवो या).

1. *Ittha*, इत्था, truth, reality; in this way; (Nigh. II.10; the synonyms for truth, सत्य, are दद्, सत्, सत्ता, यदा इत्था and ऋत्, (for *Ittha*, see V.59 2, दद्+इत्था=वसित्था) (See Yv. XXXIII.87 for this verse).

Mitra, मित्र, light; in-breath.

Varuna, वरुण, bliss; up-breath.

Rdhak, ऋधक्, truth, truly, verily (यः संमृज्जोति सः — *Daya*.; संमृज्यिषा स्वात् वषा — *Daya*. Yv. VIII.20; स्वीकारे, III.25.1; सत्ये VII.57.4; यषार्यन् VI.40.5.

Devatataye, for the good of every one; for the sacrifice; for a control on mind and sense organs. Also for attaining divine qualities (देवतातये दिव्यगुण प्राप्तये — *Daya*. III 26.2; देवेभ्यः विद्वद्भ्यो दिव्यगुणेष्वो वा — *Daya*.)

“Verily that man who worships Mitra and Varuna (friend and venerable lord) for the attainment of his desires and the one who gives oblations, becomes thereby perfectly tranquil and able to perform the sacrifice (ऋधक् देवतातये)” (*Mahidhara*).

Havyadataye, हव्यदातये, to the offerer; to the Yajamana (हव्यदातये हव्यानामादातुमर्ह्वनामादानाय — *Daya*.)

2. **Bahutana**, बाहुता न, like two arms (बाहुता भुजो न इव — *Venkata*), that is, they obtain the sacrifice as the arms accomplish an object (यषा भुजो स ह कर्म प्रविशतः, सद्भवत् यज्ञं प्राप्नुत इति — *Venkata*).

3. **Ayah'sirsa**, अयःशीर्षा, iron (or golden) helmet (हिरण्यस्तकृत शिरस्कः — *Venkata*).

5. **Varuthyam**, produced in the sacrificial chamber (वरुथ्यं यज्ञगृहमवम् — *Venkata*; यज्ञगृहे मवम् — *Sayana*).

Rajasu, to the kings (राजसु-मित्रादीन् राज. , i.e. Mitra, Varuna, Aryaman etc. — *Venkata*).

6. **Jenyam**, victory-giving; also what is to be conquered or won (जेन्यं जयसाधनम् — *Venkata*).

Vasu=*vasum*, the sun as one of the Vasus, "they send him for the dispelling of darkness of the three worlds." (ते प्रेरयन्ति परमवर्णं जयसाधनम् वसु इति । एतदेव आह एकम् पुत्रम् तिसृणाम् पृथिव्याद्योनाम् आदित्यं प्रेरयन्ति — *Venkata*).

Vasu may also mean wealth or gold; then "it was these who sent the red gold victory—giving", or "the reward of victory" (*Wilson*).

10 **Adhvaryuh veti**, प्रध्वर्युः वेति, the priest comes; i.e. from the *haviṛdhanam*, a cart for the Soma (वेति गच्छति प्रध्वर्युः हविर्धानात् रजिष्ठीः ऋजुतमैः पथिभिः नार्यैः — *Venkata*).

Rajisthaih रजिष्ठीः, by the straight—most, or by the shortest path.

Niyutvah, O Lord of the vital world; O Lord of the *Niyut* steeds.

11. See Yv. XXXIII.39, *Bat*, बट्, synonym of truth, Nigh. III.10.

Panasyate addha, पनस्यते षडा, is praised rightly.

12. See Yv. XXXIII.40.

Asuryah, slayer of the *csuras* (असुर्यः असुरान् हन्ता — *Venkata*) also beneficent to living beings—*Mahidhara*. Also असुर्यं - असुष्यः प्राणेश्वरो हिउ. परमेश्वरः — *Daya*. on Yv. XXXIII.40).

13 **Dasasu bahusu**, from the ten quarters or cardinal directions

(यजसु माहुषु स्वानीयासु विष्णु इति — *Venkata*).

In this verse, we have a praise of Usas or dawn or the light of the sun (उषसः स्तुतिः सूर्यप्रभाया वा — *Sayana*).

14 Haritah, the quarters (दिशो वै हरितस्ता अयं पश्यान् आविष्टः — *Venkata*).

To explain this verse, the Satapatha Brahmana (II.5.1.4; 5) gives a legend: Prajapati desired to create, and after intense penance, produced in succession three kinds of creatures (अना हि विष्णुः)—birds, small snakes (*Sarishpa*, सरीसृप), and serpents, but they all died. He then reflected on the cause of the failure; and perceiving it to be the want of nourishment, he caused milk to be produced in his own breasts. After this, he created a fourth kind, which were thus fed and lived. The other (अन्याः) are those which thus survived.

Brbat, the great; this refers to the sun; and alternatively to Prajapati (बृहद् ब्रह्मन् यज्ञावादिभ्यः । प्रजापतिरित्येके — *Sayana*).

For the cretion, compare Ait. Br. II.1.1 and SBr, II.5.1.1-5.

16. Vacovidam vacam ut'irayantim, (the cows) who herself utters speech and gives speech to others. So long as men are hungry, they remain silent, but when they have taken milk and are thus fed, they start talking (बुधितो हि न वाचम् उदीरयन्ति, ययः पीत्वा पश्यात् उदीरयति — *Venkata*).

Martyah dabhracetah, man who does not possess sense; the one who is a fool (मर्त्यः अनुप्यः दम्भचेताः मल्पचेताः — *Venkata*).

Hymn-102

For verses 11 and 21, see Nir. IV.14 and III.20 respectively.

The Rsi of the hymn is *Prayoga* of the family of Bhṛgu; or *Agnirbarhaspatya* or *Pavaka* or one or both of the two Agnis, the sons of Sahas; called *Grhapati*, and *Yavistha*

4 Aurva Bhṛgu vat, like अरुवभृगु, it may be the *dvandva* compound अरुव+भृगु, like Aurva and Bhṛgu (*Benfey*) Aurva is sometimes called the son, sometimes the grandson, and sometimes only a descendant of Bhṛgu.

Aurva, inside the earth.

Bhṛgu, shining, glorious.

The compound of the two may mean the sun; or the austere-sage.

Apovanavat, like a honest toiler.

Samudravasasam, the one existing in waters, the submarine fire (समुद्रवाससम् वाडवम् — *Venkata*; or Omnipresent in the entire space of the firmament.

7. Adhvaranam, अध्वरानाम्, of the inviolable rites; pertaining to the rites free from violence.

8. Tvasta, त्वष्टा, creator.

Taksya, carpenter (तक्ष्या विकर्तव्यानि रूपेण त्वष्टा रूपानि वर्धयिष्य, may deal

with us as a carpenter deals with the timber he has to cut—*Sayana*).

11 *Siram pavaka-socisam*, शीरं पावकसोचिषम् (praise) Agni of purifying flames, i.e. of pure light (पावक दीप्तिम्); it rests through all or pervades all (यन्तुणायिनमिति वा । आग्निरिति वा —*Nir.* IV.14).

14. *Tridhatu-avrtam barhih*, triple-uncovered (त्रिधातु अनावृतम् बहिः — *Venkata*: त्रिधातु बिः अवृतं अनावृतं च असन्धिनं अवृतं च । स्तरण काले हि बहिरवृतं भवति — *Sayana*).

Apab cit ni dadha padam, the waters find their place in him (आपः अपि पदं निदधति अन्तरिक्षा माध्यमिके — *Venkata, Sayana*).

Barhih, बहिः, firmament.

Asam'dinam; असम्प्रदिनम्, united, unbound.

15. *Anadhrstabhā utibhā*, अनादृष्टाभिः ऊतिभिः, with inviolable protections.

Midhusah, the bestower of happiness, auspicious.

17. *Angirah*, fire divine.

21. *Yat atti upajjhvikā yat vamrah ati'sarpātī*, when the emmet eats, when the pismire crawls (यत् अति उपजिह्विका यदा वम्रः अतिसर्पति), *vamribhā* and *upajjhvikā* are synonymous of emmets (वम्रोभिर्पजिह्विका इति सीमिकानाम्)

Vamryah, (emmetts) are so called from vomiting (वम्र्या वमनात्).

Simika, (emmet) is so called from crawling (सीमिका स्पमनात्);

Upajihvikah, smellers. (उपजिह्विका उपजिह्वयः). See also वज्रोमिः पृथ्वयुवो
मदावम् —IV.19.9.

[unmarried maidens (have taken) the undivided son from the
emnets.] —Nir. III 20.

22. **Yivasvibhib**, विवस्विभिः, priests.

Hymn-103

Sobhari of the family of Kanva is the Rsi of this hymn.

2. **Daivah'dasah**, invoked by Divodasa according to the tradi-
tionalists. Here it, however, means sunshine or enlightenment. The
term दैवःदासः occurs nowhere else in the R̥gveda.

Divodasam, दिवोदासम्, the giver of light; ('दिवस्य दास उपसंख्यातम् —
Astadhyayi VI.3.21; पितामहस्य प्रकाशस्यदातारम् —*Daya*. on IV.26.3; दिवोदासस्य
= प्रकाशदातुः (सूर्यस्य) —*Daya*. on VI.16.19; दिवोदासेभिः प्रकाशस्य दातुभिः —*Daya*.
on I.130.10.

Majmana, मज्जना, with speed or force (मज्जना बलेन —*Venkata*
शुद्धिकारण-क्षेपणाऽऽत्मेन बलेन —*Daya*. on I.64.3; घनन्तेन बलेन on I. 143.4; मज्जना =
वसनाय Nigh. II.9).

3. **Rejanta**, tremble (रेजन्त कम्पन्ते —*Venkata*).

Sahasra'sam, सहस्रसाम्, thousand of blessings; giver of thousands
(सहस्रसाम् सहस्रस्य दातारम्).

5. **Dr̥dhe cit**, strong; stronghold of enemies (स दृढे चित् यपि शत्रुपुत्रे
स्थितम्).

Abhi-trnatti, spoils, wastes, destroys, defeats (अभि-तृणति द्विनस्ति — *Sayana*).

He (who is devoted to you) by his own strength and power destroys or defeats the enemy in a battle, and attains immense inexhaustible wealth, food or prosperity.

Vamani, wealth, treasure (वामानि धनानि — *Venkata*).

Alternatively, he (thy worshipper) spoils with his steed food laid up even in strongholds, he possesses imperishable wealth. (*Wilson*)

Puruvaso, O Lord of vast wealth (पुरुषसो ! हे बहुधन ! — *Venkata*).

7. Dera-yavah, Yajamanas, worshippers or householders, (देवधयः यजमानाः — *Venkata*).

Gibhiih, गीभिः, by songs.

Sudanavah, liberal givers (सुदानवः दानदाना — *Venkata*).

Dasma, O graceful Lord (दस्म ! दर्शनीय ! — *Venkata*).

8. Rtarne, ऋताग्ने=ऋतऋणे, observant of truth (ऋताग्ने=यज्ञवते — *Venkata*; यज्ञवते सत्यवते वा — *Sayana*).

9. Vira vat, with children (वीरवत् पुत्रवत् — *Venkata*).

Maghava, wealthy (मघवा धनवान्).

Yasah, यशः, fame, i.e. fame-giving food (यशः यशस्करं भक्षणम् — *Sayana*).

Dyumni, one possessing food; famous; glorious (द्युम्नी धन्मनाम्
यस्यसी वा । 'द्युम्न् द्योततेत्यसौ दान्त्वं वा' —Nir. V.5. *dyumnam* is derived from the
root √द्युव्, to shine and means glory or food. See VII.25.3 for
dyumnam).

14. **Svah'nare**, स्वहरे=स्वःहरे; in the yajna-performance (यजनि सदाये
कर्मणि —*Sayana*)

Sobharyah. सोभर्याः, of sobhari; of the virtuous devotee=सोहरेः.

For *sobhari*, see :

सोभरणः —VIII.19.32

सोभरिम् —VIII.5.26

सोभरी —VIII.22.15

सोभरीणाम् —VIII.20.8

सोभरीःयवः —VIII.20.2

सोभरे —VIII.19.2

सोभर्याः —VIII.103.14.